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Paronomasia in the Old Testament.¹

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A. LIMITS AND CONDITIONS OF PARONOMASIA IN HEBREW.

1. *Limits of Paronomasia as a Device of Style.*

THE charm and effect of paronomasia lie, as has been observed elsewhere,² in the union of similarity of sound with dissimilarity of sense. Hence it does not include the reiteration of the same words or word-stems in the same meaning. Is. xxviii. 10 **צוּ לְצוּ קוֹ לְקוֹ לְקוֹ וְעִיר שָׁם וְעִיר שָׁם**, "precept upon precept, precept upon rule, rule upon rule, here a little, there a little," and similar passages, though powerful and impressive, do not contain a paronomasia, as the effect is not produced by the sound, but by the sense, of the words. Furthermore, to fall under the definition of paronomasia as an artifice of style, the similarity of sound must be manifestly designed by the author, not the result of an unavoidable coincidence, as, for instance, the first words of the Old Testament, **בְּרֵאשִׁית בָּרָא**, or the beginning of the Psalter, **אֲשֶׁר אֲשֶׁר**; or of logical necessity, as in the combination of correlated words, **אֶבֶן וְכֵת, אֶחָד וְאַחֶת, בֶּן וּבִת**; or of a grammatical peculiarity of the language, as in the *figura etymologica*,³ the collocation of an infinitive with its finite verb or of a noun in the singular with its own plural to form a superlative; or of grammatical congruence, as Ps. viii. 5 **מִה אֲנוֹשׁ כִּי תוֹכְרֵנוּ וּבֶן אָדָם כִּי תַפְקֵרֵנוּ**, 1 Sam. xviii. 7 **הִכָּה שְׂאוּל בָּאלְפִיו וְדוֹד בְּרַבְבוֹתָיו**; comp. also Gen. iv. 23, Jud. xiv. 18, xvi. 24, Ps. cxxiv., and similar passages, which are often adduced as instances of rime in the Old Testament.⁴ For the same

¹ The Introduction will appear separately.

² Pt. i., § 3; § 6.

³ The frequency or infrequency with which this construction is employed may amount to a peculiarity of style; the figure in itself cannot be so regarded.

⁴ Comp. Reuss, *Geschichte der Heiligen Schriften Alten Testaments*, § 125; and on the other hand, Delitzsch, in his Commentary on Ps. cxxiv., and Introduction to the Psalter, p. 28 f. (English transl.).

reason, the auxiliary prefixes do not count in alliteration; else all imperfect and participle forms (with the exception of ptcp. *Qal*) would alliterate. The nominal preformatives are an exception to this rule, because they were no longer felt to be formative elements,⁵ as in **מֵצֵא וּמוֹבֵא**, going out and coming in (202; comp. 205 a. o.).⁶ In the few cases where a stem-consonant alliterates with a prefix, the similarity extends to the whole words, as **וֹר וְיֹר**, the guilty and the pure (101; comp. 45, 54, 143, 204, 223, 383, 461).

2. *Intentional and Accidental Congruence of Sound.*

The observations made in the preceding paragraph suggest the question, How are we to know whether the agreement in sound between two or more words is intentional or not? It is impossible to give a universal criterion applicable to every particular case. In many instances the decision will be a matter of individual feeling. It must also be borne in mind, on the one hand, that since paronomasia exists for the ear, not for the eye, harmonies of sound may be overlooked by the reader of a foreign, and especially of a dead, language; on the other hand, that the critic, who is in search of them, is apt to perceive assonances even in cases which would not be recognized as such in the living speech. We must also distinguish between the intention of the writer and the genius of the language. A writer may use a paronomasia unintentionally and unconsciously, merely because the language has a tendency to, and an aptitude for, these figures.⁷ So much may be said in general. There can be no doubt that the congruence of sound is intended in those combinations which recur often, and have thus the character of a formula; in those in which unusual words or forms are employed in order to produce similarity of sound; and in the plays upon proper names. Accumulation is also an evidence of design; that is, where either several words assonate with one another,⁸ or two or more paronomasias occur in the same verse.⁹ Intention is to be assumed more

⁵ Thus, in Latin also, *cura* alliterates with *cogitatio*, *plane* with *perspicue*, etc.; comp. Wölfflin, *Die alliterativen Verbindungen im Lateinischen* (Sitzungsbericht der Bayrischen Akademie, 1881), p. 4 f.

⁶ The numbers refer to the list of passages in the Old Testament in which paronomasia occurs; below, p. 109 ff.

⁷ Comp. Ley, *Die metrischen Formen der hebräischen Poesie*, Leipzig, 1866, p. 18.

⁸ Comp. List, No. 41, 62, etc.

⁹ Comp. No. 43, 59, 71, etc.

frequently in syntactically co-ordinated than in subordinated words, especially when the combination is distributed over two parallel members.¹⁰ Besides this the diction of the passages in which they occur and the relation they bear to it must be considered. In elevated speech, where the paronomasias add to its solemnity and impressiveness, they may be deemed intentional. In less elevated style, such combinations as add but little to the emphasis and significance may generally be deemed accidental.

3. *Consonants which alliterate with Each Other.*

In Latin, Old-German, and Anglo-Saxon, alliteration is restricted to precisely the same consonants.¹¹ In Hebrew, however, there is greater liberty.

א alliterates with ע in אֶבֶךָ וְעָפָר, powder and dust (4), אֵוֶן וְעִמָּל, misery and distress (12; comp. also 36, 316, 319, 324). The interchange of ע with א in several cases, as מֵתָאֵב Am. vi. 8, מִנְוָאֵל and נִאֲלָנוּךְ Mal. i. 7, and פָּתַע side by side with פָּתָה,¹² would show that in Hebrew, as in the Aramean dialects, the distinction in pronunciation between ע and א began early to be effaced, although that between ע and ע' (= Arab. *ḡain*) is still to be traced in the transcription of proper names in the Septuagint. But even in Arabic, where the enunciation of these gutturals is sharply distinguished, they are found in alliteration.¹³

The *mutæ mediæ* may alliterate with *tenues*. Thus ב with פ in בָּלַע יְהוָה פִּלֹּג לְשׁוֹנָם, swallow up, O Lord, divide their tongue (51; comp. 46, 332); ג with ק in צִהְיִי קוֹלְךָ בֵּת גִּלִּים, lift up thy voice, O daughter Gallim (72); כ with ק in כָּרַע בֶּל קֶרֶם נֶבֹז, Bêl hath bowed down, Nebo hath crouched (182; comp. 173, 181, 386); ד with ט in דָּעַת וְדַעַת, judgment and knowledge (152); ד with ת in דֶּגֶן וְתִירוֹשׁ, corn and wine (80); ט with ת in טָחַת תֵּפֶל, those that daub with untempered mortar (153). All these consonants interchange freely in the various Semitic dialects, and not infrequently within one and the same language. So ב with פ: עֲפָרָה: פ

¹⁰ Comp. No. 12, 14, 42, 100, etc.

¹¹ Comp. Wölfflin, *Die alliter. Verbindungen im Lat.*, p. 3 f.; Vilmar, *Gramm.*, II., p. 21 f.; Höfer, *Alliteration bei Gower*, p. 76 f.

¹² Comp. Ewald, § 59 c, and Wright, *Comparative Grammar of the Semitic Languages*, p. 48 f., 63 f.

¹³ Comp. Grünert, *Die Alliteration im Alt-Arabischen (Verhandlungen des VII. Internationalen Orientalisten Congresses, Semitische Section)*, Wien., 1886; p. 188.

and אָכְרָא, lead; וּפְתָא and זִפְתָא, Arab. *zift* (which is, however, a loan-word), pitch; פֹּזַר and כֹּזַר (Ps. lxxiii. 31, Dan. xi. 42), spread out, scatter.¹⁴ ג, כ and ק, כָּחַד and Arab. *ḡahada*, deny, conceal; סָנַר and סָכַר, close, shut; קוּשְׁמָא, קוּשְׁמָא, but Mand. כוּשְׁמָא, truth;¹⁵ קוּבַע and כוּבַע, head-gear, — compare, in Assyrian, the dialectic variety of *qātu* and *gātu*, hand, *qaqqadu* and *gaggadu*, head;¹⁶ ט, ו and ת, as in Hebrew and Aram. קָטַל, Arab. and Ethiop. *qatala*, חָטַף and חָתַף, to snatch away, דָּבָה and Syr. טַבָּא, rumor, report, תָּף and Arab. *duff*, tambourine, דוּר and תוּר, Arab. *dār* and *tār*, period.¹⁷

In like manner, the sibilants alliterate with each other: ז with ס in וְאֵין לָהֶם וּלְלֹל וְסוּכָא, glutton and drunkard (105); ז with ש in וְאֵין לָהֶם שְׂכָר כִּי כִבְר נִשְׁכָּה זָכְרָם, neither have they any more a reward, for the memory of them is forgotten long ago (416); ס with ש in שְׂרִיף סוֹרְרִים, thy rulers are rebels (422; comp. 278, 281, 423); ס with ש in נִתֵּן הַסֵּבֶל בְּמִרוֹמִים רַבִּים וְעִשְׂרִים בְּשַׁפְּלֵי יִשְׁכּוּ, folly is enthroned on great heights, while the rich sit in low place (286; comp. 280); ש with ש in שְׂמִחָה וְשִׁירִים, joy and songs (417; comp. 418, 421, 425, and many others); ז interchanges with ס in מִסָּךְ and מְזוֹג, turn away, and by partial assimilation in מְזוֹג and מִסָּךְ, mixed drink; ש and ש are later differentiations of an old-Semitic *š*,¹⁸ and interchange in Hebrew and in Aramaic and Arabic.¹⁹ ס and ש interchange not only in the various Semitic languages, but also dialectically in Hebrew, as סִבְלָת and סִבְלָת, Jud. xii. 6; and שְׂרִיין, coat of mail, occurs with all these three sibilants, 1 Sam. xvii. 5, 38, Ps. xxix. 6, and Jer. xvi. 4, li. 3.

ח and כ are perhaps found in alliteration in תִּכְבְּדֶךָ כִּי תִחַבֶּקֶנָּה, she will bring thee honor, when thou dost cherish her (168).²⁰

¹⁴ In Assyrian, the same word is written now with כ, now with פ; for example, *epēšu* and *ebēšu*, do, *napištu* and *nabištu*, soul, life, *dišpu* and *dišbu* = דִּישָׁב, honey; comp. Haupt, *Beiträge zur assyr. Lautlehre*, p. 102, n. 3.

¹⁵ Comp. Wright, *l.c.*, p. 50.

¹⁶ In Latin also, *g* alliterates with *c* and *q*; comp. Kvičala, *Neue Beiträge zur Erklärung der Aeneis*, p. 442 f.

¹⁷ Comp. Wright, *l.c.*, p. 53. In Arabic also, *t* and *d* alliterate with *ṭ*; comp. Grünert, *l.c.*, p. 188.

¹⁸ Comp. Haupt in *ZDMG*, XXXIV., p. 757–63.

¹⁹ *š* is changed to *s* in the Assyrian pronominal suffixes when it is preceded by another sibilant or dental, as *mātsu*, his country, *uṣaknisunuti* (= *uṣaknisunuti* = *uṣakniššunuti*), I subdued them; comp. Delitzsch, *Assyr. Gramm.*, § 51.

²⁰ On the mutual relation of these two consonants, and on the transcription of Arab. *ḥ* by כ, see *ZDMG*, XXXVII., p. 458 f.; Wright, *l.c.*, p. 51.

B. THE VARIOUS FORMS OF PARONOMASIA IN THE OLD TESTAMENT.

4. *Alliteration in Syntactically Co-ordinated Words and in Formulæ.*

Alliteration is the most frequent form of paronomasia in the Old Testament. As in other languages,²¹ its proper nidus is in syntactically co-ordinated words, where, in not a few cases, it forms set phrases. The force of alliteration in these combinations is, as in other languages, that of emphasis and impressiveness.²² By far the larger number of such collocations consist of synonyms. The proportion of paronomasia in words of opposite sense to that of cognate is as one to seven. Antithesis is in general more rare in language than the juxtaposition of synonyms, as more reflection and skill are required for the former than for the latter, and especially in paronomasia, where the similarity of sound must be considered. With regard to the parts of speech, nouns are more frequently combined with nouns in paronomasia than either verbs with verbs, or verbs with nouns, the proportion of these to the former being 1:2.62, and 1:3.5 respectively.

5. *The Mutual Relation of the Words.*

1. The relative position of the words in alliteration is the same which obtains generally in the collocation of synonyms. The longer word, or the word with the more specific sense, stands usually in the second place, forming a kind of climax: הוֹדַר וְהָדָר, glory and splendor (91); תְּדוּשׁ הָרִים וְתִדּוּק, thou shalt thresh mountains and crush (crumble) them (82); אֹיֵב וְאוֹרֵב, enemy and liar in wait (16); וַיִּכּוּם וַיִּכְתּוּם, and they smote them and crushed them (186). In some combinations the words often change their position: עֲמַל וְאֵין and אֵין וְעֲמַל, misery and wretchedness, or sin and iniquity (12); תִּירוֹשׁ וְדֶגֶן וְתִירוֹשׁ, corn and wine (80); חֹמֹת וְחֵיל and חֵיל וְחֹמָה, wall and rampart (120). It is not necessary that the combined words should follow in immediate succession. They may even be distributed between the parallel members of a verse: יְהוָה בַּצֵּאתָךְ מִשְׁעִיר, בצֵּעְדְךָ מִשְׁדֵּה אֶדוֹם, Jahveh, when thou wentest out of Seir, when thou didst march out of the field of Edom (365); יְדֵי שְׁלוֹם בַּחֵילֶךְ

²¹ Comp. Pt. i., § 5 and § 11. ²² Comp. the paragraphs cited in the last note.

ושלום בארמנותיך, let there be peace in thy ramparts and prosperity in thy palaces (464). Asyndeton of the combined words — essential in Arabic²³ and Latin²⁴ — is the exception.

2. With regard to the relation of thought between the combined words, they are either strictly synonymous, as אבק ועפר, powder and dust (4); סופה וכערה, storm and tempest (278); ששון ושמחה, joy and gladness (414); or express cognate ideas, as נקם יהוה לצריו, Jahveh is an avenger to his adversaries, and he keepeth wrath to his enemies (269); ענן וערפל, cloud and darkness (314); כי בשמחה תצאו ובשלום תובלון, for with joy shall ye go forth, and with peace shall ye be led (418); or the ideas belong to the same sphere, as דבר ודם, pestilence and bloodshed (79); חנית וקשת, spear and arrows (132); קאת וקפוד, the pelican and porcupine (371); the words may express a contrast, and be combined to express indifference to the contrast,²⁵ as מוצא ומובא, the going out and coming in (202); or present the extremes of a series, thus expressing absoluteness, totality, as ואפס עצור ועזוב, and there is neither he that is shut up, nor he that is loose, *i.e.* none whatever (320); יברת יהוה . . . ער וענה, Jahveh will exterminate watcher (or caller) and answerer, *i.e.* every one (323).²⁶

Combinations of derivatives from the same stem: ²⁷ שאה ומשואה, waste and desolation (426), *i.e.* utter desolation; תאניה ואניה, moaning and bemoaning, *i.e.* exceeding lamentation (497), — a kind of superlative similar to קדש קדשים, holy of holies, the most holy.²⁸

Instances of antithesis are אכמח ולא אפחד, I trust, and am not afraid (46); תחת חטה יצא חוח, instead of wheat come out thorns (113); פעולת צדיק לחיים תבואת רשע להטאת, the work of the righteous tendeth to life, the income of the wicked to sin (115); etc.

6. Alliteration in Grammatically Subordinated Words.

The number of instances of paronomasia in grammatically subordinated words is comparatively small. Besides, it is in such cases often more difficult to decide than in co-ordinated words whether the accordance of sound was intended, or is merely accidental.²⁹ The following may serve as examples: —

1. The combined words stand in the relation of subject and predicate: וחסר לאמים, curse consumed the earth (26);

²³ Grünert, *l.c.*, p. 187.

²⁴ Wölfflin, *Die alliter. Verb., l.c.*, p. 13.

²⁵ Cf. Pt. i., § 5.

²⁶ Cf. Pt. i., § 5, and Prätorius, *ZDMG*, XLII., p. 678.

²⁷ Cf. Pt. i., § 11.

²⁸ Comp. Ewald, § 313 c.

²⁹ Cf. above, § 2.

חַמָּאת, but sin is the reproach of nations (134); סַחְרִיָּה שְׂרִים, her merchants are princes (281).

2. Predicate and object: בָּחֲקוּ חוּג, when he set a compass (138); צָדוּ צַעְדֵינוּ, they beset our steps (352); קָצִים קָצְרוּ, they reap thorns (376).

3. The combined words stand in genitive relation to one another: חָלְלִי הָרֶב, slain by the sword (124); חֵיל הוֹמָא, the wealth of the sinner (366); שֵׁם שִׂשׁוֹן, a name of joy (467).

4. One member of the combination is a complement, or contains an adverbial qualification of the other: אֲבִי אֲנִי לְאֲבִיּוֹנִים, I was father to the needy (1); אֱלִילִים אֲלֵמִים, dumb idols (30); בְּחֹרִידָם בַּחֲרַב תַּהַרֵּג, thou wilt slay their young men with the sword (45).

5. The combination forms a comparison: דְּבָרֵי חֲכָמִים כְּדֹרְבָנוֹת, the words of the wise are like goads (78); כַּפּוֹר כַּאֲפֵר יִפּוֹר, he scattereth hoar-frost like ashes (179); טוֹב שֵׁם מִשֶּׁמֶן טוֹב, a good name is better than precious ointment (469).

In all these cases, the similarity of sound strengthens and illustrates the relation of the words to one another.

7. *Simple and Strengthened Alliteration.*

To constitute an alliteration, the agreement of one sound, *i.e.* of the first consonant, is sufficient. Quite frequently, however, it is extended to two or more consonants, and to the similarity of the consonants there is added that of the vowels, so that the words correspond almost entirely in sound: מִצּוֹר וּמִצּוֹק, siege and affliction (228); עֶפֶר וָאֵפֶר, dust and ashes (316); רָעַם וָרָעַשׁ, thunder and earthquake (409). So also sometimes three or more words alliterate: פָּחַד וּפְחַת וּפֶחַ, terror, and a pit, and a snare (330); יוֹם מַהוּמָה וּמְבוּסָה וּמְבוּכָה, a day of discomfiture, and of treading down, and of perplexity (199); כֶּסֶם כְּבוֹד מְרוֹם מְרָאשׁוֹן מְקוֹם, throne of glory, exalted from the beginning, place of our sanctuary, hope of Israel — Jahveh (176); or several alliterative couples stand together: נֵיִן וְנֶכֶד שֵׁם וְיִשָּׂר, progeny and offspring, name and remnant (258, 468; Is. xiv. 22); עִיר עוֹ לָנוּ, a city of strength is ours, salvation doth he appoint for walls and bulwarks (303; Is. xxvi. 1).

8. *Assonance.*

Of the subtle assonance³⁰ there are in Hebrew, in which the consonantal element predominates, hardly any instances, except perhaps **בן סורר ומורה**, a rebellious and refractory son (289); **שדפון וירקון**, blasting and mildew (442); **תמהון שגעון עורון**, shyness, madness, and blindness (500). If such cases as those quoted by Ley,³¹ e.g. **ויפול רוכבו אחר**, and his rider falls back, be considered as examples of this figure, it would be possible to find assonance in every line of the Old Testament.

9. *Rime.*

Excluding, in accordance with what was said above,³² the congruence of sound in the flexional endings, and limiting rime as a species of paronomasia to the cases in which the similarity is in a stem-syllable, the number of instances of rime in the Old Testament is comparatively small; and it is always combined with assonance of the whole word, as in **אכלה נבלה הארץ**, the earth is stricken down and withered (2); **אורים ותמים** (15); **ותנגעש ותרעש הארץ**, and the earth shaketh and quaketh (74); **עטרת תפארת**, a crown of glory (302); **שריד ופליט**, an escaped one and survivor (333); **צמח בלי יעשה קמח**, a bud that doth not bring forth meal (362); **בשצף קצף**, in the overflowing of anger (492); **תלו ובוהו**, waste and void (499), etc.

10. *Epanastrophe.*

There are only a few instances in the Old Testament of the recurrence of the final syllable of a word at the beginning of the immediately following word, a figure disapproved of by the old rhetoricians:³³ **אויביו אלביש בשת**, his enemies I will clothe with shame (61); **שהם בהמה המה להם**, that they are beasts with regard to themselves (97); **פרש רשת לרגלי**, he hath spread a net for my feet (411), etc.

11. *Play upon Words.*

1. There are only a few cases in the Old Testament of plays produced by a single word which suggests by its form, or alludes to, another word similar to it in sound, but of contrasted signification,³⁴ as in **בחורי און**, the young men of Heliopolis (11), where **און**, the Hebrew name of that city, is spitefully altered to **און**, idolatry, wicked-

³⁰ Cf. Pt. i., § 1.³¹ *Die metrischen Formen*, u.s.w., p. 95.³² § 1, p. 105 f.³³ Cf. Quint., ix., 4, 41.³⁴ Cf. Pt. i., § 8, 1.

ness, and in **וְאֵל תַּעֲלֹ בֵּית אֵין**, which contains a bitter parody on Bethel. In **צִוְפֵי הַיּוֹם**, his watchmen (prophets) are dreaming (93), a sarcastic allusion to **חֲזִוִּים**, seers, may be seen. According to Professor Haupt, **זָכַר**, in Eccl. xii. 1, alludes to **זָכָר**.³⁵ A play on the double meaning of a word is perhaps contained in **וּתְבֵן צוֹר מְצוֹר לָהּ**, and Tyre built for herself a bulwark, or siege (353, note). A case of the division of one word into two is perhaps to be found in **הַבּוֹז לְגֵאִיוֹנִים**, the spite of the haughty (63), where the *qērē* **לְגֵאִי יוֹנִים** is thought by some commentators to allude to the **יוֹנִים**, Greeks,³⁶ and in **וּקְקִלּוֹן קִיא**, and disgrace upon thy glory (384), reminding of **קִיא קִלּוֹן**.³⁶ In this connection may also be mentioned a case in which there is no similarity of sound, and the play is only on the thought: **עֲבֵרִי לָכֶם יוֹשֶׁבֶת שַׁפִּיר עֲרִיב בֶּשֶׁת**, Pass thou away, O inhabitress of Shaphir (Fairtown), stripped in shame (491), where Shaphir is probably altered from Shamir,³⁶ in order to play on its appellative signification.

2. But the mass of plays upon words in the Old Testament are such as are brought about by the combination of two words, and following the classification given in Part i. (§ 8, 2), we may distinguish the following cases:—

a. The repetition of the same word in a different meaning (*antonomasia*).

a. The same word is repeated in two different meanings, both of which properly belong to it: **לֹא שָׁמַעְתֶּם אֵלַי לְקֹרֵא דְרֹר אִישׁ**: **לֹא הִחַבְּרָב**, ye have not hearkened unto me to proclaim liberty every one to his brother, . . . behold I proclaim liberty to you . . . to the sword (87); **כִּי הִרְבָּה . . . מִזְבְּחוֹת**, because Ephraim hath made a multitude of altars to sin, the altars became to him a punishment (114³⁷); comp. Nos. 117, 146, 219, 252, 253, 266, 296, 368, 379, 407, 455, 474, 483.

β. The same word is repeated in its proper and transferred sense, as in **נִשְׁאָתִי יָדִי עֲלֵיהֶם . . . וְנִשְׁאָתוּ עֲוֹנֵם**, I lifted up my hand against them . . . , and they shall bear their sin, *i.e.* the consequence of it, punishment (272); **מִשָּׂא**, burden, and oracle (234³⁷); comp. Nos. 154, 375, 443, 457, 484.

γ. The meaning in the repetition is qualified, or emphasized: **יָהוָה יִרְמָה יָדְךָ בָּל יַחְוִיּוּן יַחְוִי וַיִּבְשׁוּ**, Jahveh, thy hand hath been lifted up, but they saw it not; they *shall* see — and be ashamed (112).

³⁵ Cf. No. 58, note.

³⁶ Cf. No. 63, n. 28.

³⁷ Cf. No. 384, note.

b. Combination of homonyms: . . . בלחי החמור חמור המרתים . . . have I smitten (129); כקול הסירים תחת הסיר, as the sound of thorns under the pot (so is the sport of the fool; 283); comp. Nos. 232, 295, 305, 450.

c. Change of voice of the verb: אם תאבו ושמעתם טוב הארץ, תאכלו ואם תמאנו ומריתם חרב תאכלו, if ye are willing and obey, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured by the sword (24); אם לא תאמינו כי לא תאמנו, if ye believe not, verily ye will not remain (31); comp. Nos. 111, 164, 260, 291, 311, 375, 428, 474.

d. The other plays upon words, which imply a "parva mutatio verbi," cannot be minutely classified. The following groups may, however, be distinguished:—

a. The consonants are alike and stand in the same order, but the vowel is different: בחלקי נחל חלקך, in the smooth stones of the brook is thy portion (126); ויניקוהו . . . חלב צאן עם חלב כרים, and he made him suck milk of sheep with fat of rams (128); חרב על הכשרים חרב על מימיה, sword upon the Chaldæans, drought upon their waters (142); comp. 249, 324, etc.

β. One consonant, either in the beginning, middle, or end of the word, is different: המרו אמרי אל, they rebelled against the words of God (32); ויִקוּ לַמִּשְׁפָּט וְהִנֵּה מִשְׁפָּח לְצַדִּיקָה וְהִנֵּה צַעֲקָה, and he hoped for justice, but behold oppression, for righteousness, but behold a cry (240); בשוט לשון תחבא ולא תירא משוד כי יבוא, when the tongue scourgeth thou shalt be hidden, and thou shalt not fear destruction when it cometh (447).

γ. One word has an additional syllable: כשוד משדי יבוא, like a destruction from Shaddai will it come (438); בעשותי שפטים בכל, when I shall execute judgment on all those that despise them (486); וכל עזרו אורה לכל רוח, and all his auxiliary troops I will scatter to every wind (299).

δ. The consonants are transposed: יחלק עני בעניו ויגל בלחץ, he delivers the afflicted in his affliction, and opens his ear in oppression (125); פאר תחת אפר, a coronet in place of ashes (328); ישם מוצאי מים לצמאון, he turned water-springs into a thirsty ground (360).

12. *Plays upon Proper Names.*

With the Hebrews a name was a speaking reality, even more than with the Greeks.³⁸ Not only were thoughts and sentiments attached to names,³⁹ but even most of the historical lore was grouped around them as landmarks and milestones.⁴⁰ The names of persons, tribes, and places were made to suggest the moral character attributed to them, or the important events connected with them. This explains the numerous etymological explanations of proper names in the historical books of the Old Testament.⁴¹

It would be out of place to consider here the historical value of the etymological explanations of names, and the relation between them and the narratives which form their material basis; we have to do with them merely from a philological point of view, that is, only as far as they bear upon paronomasia.

These explanations are not properly plays upon words, — at least, they are not intended as such, and there would, therefore, be no reason to quote them in a discussion of paronomasia, but for the circumstance that, in many instances, the relation between the proper name and the appellative which should explain it is not etymological, but consists in a mere similarity of sound by means of which some sentiment or fact is brought into connection with a name.⁴² Thus the very first etymological explanation of a name given in the Old Testament seems to be philologically impossible: **לֹאֵאת יִקְרָא אִשָּׁה** **לִקְחָהּ**, **כִּי מֵאִישׁ לִקְחָהּ**, she shall be called woman, because she was taken out of man, Gen. ii. 23 (37); for comparison with the other Semitic languages shows that **אִישׁ** and **אִשָּׁה** have a different **שׁ**, and consequently are derived from different roots. The equivalent of **אִשָּׁה** in Arabic is *'unṣā*, in Aram. **אִתְתָּא** or **אִתְתָּא**. It has thus, according

³⁸ Comp. Pt. i., § 9.

³⁹ Comp. the blessing of Noah, Gen. ix. 27, and that of Jacob, Gen. xlix.

⁴⁰ Herder, *Werke*, Vol. XII., p. 193 (ed. Suphan): "Von den ältesten Zeiten an war bei den Ebräern Alles an Namen geheftet," and p. 197: "Bei den Ebräern beruht Geschichte und Dichtkunst grossen Theiles auf Paronomasien, wie auf Originibus der Sprache."

⁴¹ According to E. Nestle, *Die Israelitischen Eigennamen*, p. 5, there are more than a hundred explanations of proper names in the Old Testament, of which fifty-one occur in Genesis alone.

⁴² This was recognized even by Simonis, *Onomastica*, p. 5: "Scriptura sacra, sicubi nomina propria explicat, non semper per eandem radicem unde descendunt, sed interdum per cognatam id facere solet, non tam verborum quam rerum habita ratione."

to Professor Haupt's table of the differentiation of the sibilants in the Semitic languages,⁴³ a ש, and comes from a stem אנש, Assy. *enēšu*, be weak; while איש comes from a stem אוש, be strong, which is extant in דתאִשְׁו, show yourselves men, Is. xlv. 8, and in the proper name יהואש, or יואש, 2 Ki. xii. 1, 20.⁴⁴

The name משה is explained by: בִּי מִן הַמַּיִם מִשִּׁיתִּיהוּ, for I drew him out of the water. But משה as participle active can only mean "extrahens," not "extractus."⁴⁵ In reality, משה is probably not a Hebrew name, but the Hebraized Egyptian *mesu*, child (Lauth-Ebers). An Egyptian etymology was suggested by Josephus, *Antt.* ii. 9, 6 (comp. *Contra Apionem*, i. 31; Philo, *Vita Mosis*, i. 4; Clem. Alex., *Strom.*, i. 343), accommodating it to the explanation given in Exod. ii. 10: τὸ γὰρ ὑδωρ μῶϋ οἱ Αἰγύπτιοι καλοῦσιν, ἐσῆς δὲ τοὺς [ἐξ ὑδατος] σωθέντας.⁴⁶ The name of the son of Moses מֶרְשֵׁם is explained by גַּר הֵייתִי בָאָרֶץ נַכְרִיָּה, a stranger am I in a foreign country (75), as if it were a compound of גַּר and שֵׁם (for שָׁם); whereas it probably comes from גַּרשׁ, drive out, with the nominal ending *ōm*, instead of the usual *ōn*.⁴⁷

So also גִּלְעָד is explained to be a compound of גַּל, heap, and עֵד, witness (70), while it is probably connected with the Arabic *ḡal'ad*, something hard, rough.

בָּבֶל is derived from בָּלַל, mix, confuse (39), as if it were a contraction of בָּלְבָל;⁴⁸ but it is known from the Assyrian cuneiform

⁴³ *Die Sumerischen Familiengesetze*, p. 20, rem. 3.

⁴⁴ See Haupt, *l.c.*, p. 25, rem. 6, and Fried. Delitzsch, *Prolegomena zu einem neuen Wörterbuch über das Alte Test.*, p. 160-164; comp., however, Nöldeke in his review of this book in *ZDMG*, XL, p. 739 f. The difference of the two stems was already noticed by P. von Bohlen, *Die Genesis*, 1835, p. 36, n. 22.

⁴⁵ Dillmann's proposition to take it as ptp. Poal with aphæresis of the preformative ב (comp. Ewald, § 169^d, and Gesen., § 52, 2, rem. 6), would be too forced in this case.

⁴⁶ Professor Haupt, in an unpublished paper of 1877, "Die biblische und semitische Sprachwissenschaft," which he kindly placed at my disposal, suggests that the name משה originated in the mission of Moses as *deliverer* of Israel from Egypt. A kind of parallel to it is found in the *Hiduše Agadoth* (תְּרוּשֵׁי אֲגָדוֹת) on *Hulin*, 139^b: "Before he was named so by the daughter of Pharaoh the Tora called him by this name, because he led and drew out Israel from the sea, . . . and therefore was he called, 'He who has drawn out,' and not 'He who was drawn out' " (קורם שנקרא כך על ידי בת פרעה קראה התורה אותו בשם זה על שם שהוא הוציא ומשה את ישראל מן הים . . . ועל כן נקרא משה ולא נקשה או משו).
⁴⁷ Comp. Stade, § 296^a.

⁴⁸ As מִפְּטָפוֹת = מִזְּטָפוֹת, כִּכְבָּב = כּוּכָב; comp. Ewald, § 158^c; Stade, § 124^a.

inscriptions that Bâbilu, the corresponding Assyrian name of the city, is a compound of *bāb*, gate, and *ilu*, god, the gate of god.⁴⁹

But in many cases it is quite apparent that it is not an etymology which is intended, but a paronomasia. So when נח is explained from וז ינחמנו, this one will comfort us (255), on which even Ber. rabba comments that "the explanation does not suit the name, nor the name the explanation; it should either read, Noah will give us rest (which the LXX have, καταπαύσει), or Nahman will comfort us."⁵⁰ So also שמואל is derived from שאל, to ask (427), while it can only be either a contraction from שמוע אל, heard by God (like זרובבל),⁵¹ or, better, a compound from שם אל, name of God, the ו being the old nominative ending, as in מתושלח, פנואל, the Phœnician עזרבעל, Hasdrubal, etc.⁵² The explanation given is probably due to a confusion of שמואל with שאול. עמק עכור, the valley of trouble (307), is derived from the name עכן, and it is interesting that, perhaps in consequence of this etymology, the Chronicler (1 Chr. ii. 7) changed the latter name into עכר.

Thus in most of the explanations of proper names in the Old Testament we have examples of popular etymology, which is satisfied with a partial agreement in sound between the name and the appellative which was suggested by it.

In the plays upon proper names, still less regard is had to the real meaning. Occasionally the true etymology of a name is hit upon, but in general the appellative is suggested by the sound. בחשבון חשבו עליה רעה גם מדמן תדמי, In Hesbon (Counting Town), they designed evil against her, and thou also Madmen (Dunghill) wilt be brought to silence (149, 84); כי עזה עזובה תהיה ועקרון תעקר, for Gaza (Stronghold) will be abandoned, and Ekron (Extermination) will be exterminated (297, 322); והכרתי את כרתים, and I shall cut off the Cherethites (183); דן ידין עמו, Dan will judge his

⁴⁹ Comp. I. R., 52, No. 5, 2, 7, 11; IV., 18, 11; 27, 29^b (*Ba-bi-lu*); IV., 12, 14; 20, No. 3, 13; 29, 22^a (*Ba-bi-lim*); Neb. Grot. I., 7 (*Ba-bi-lam*); I., 4, No. xv., 1, 2; 35, No. 1, 23; 48, No. 5, 3; II., 13, 25^{cd}; IV., 12, 13 (*Ka-dingir-ra*).

⁵⁰ לא המדרש הוא השם ולא השם הוא המדרש לא היה צריך קרא למימר. Rashi, after *Midrash Tanhuma*, divides נחמנו into נחמנו או נחמנו או נחמנו זה נחמנו זה נחמנו. and finds the etymology of the name Noah in the first part.

⁵¹ So Ewald, § 275, rem. 3.

⁵² Comp. Stade, § 344^b; Judah Hayyug and Ibn Ezra even propose the reading שמואל.

people (86^b; comp. 86^a); **רתם המרכבה לרכש יושבת לכיש**; harness the swift steed to the chariot, O inhabitress of Lachish (192).

One and the same name is sometimes variously played upon, either with reference to different meanings of the same word, or to a different word. Thus the name **גד** is explained by **בְּגֵד**, with good luck, or **גַּד**, good luck hath come (Gen. xxx. 11; No. 65^a). In the blessing of Jacob the play is made: **גַּד גִּדּוֹד יִגְדְּנוּ וְהוּא יִגְדֵּם עֵקֶב**, Gad, troops will crowd against him, but he will overcome (prop., cut off) the rear (Gen. xlix. 19; No. 65^b). Both the notion of luck and of a troop, which are suggested by the name **גַּד**, are connected with the same stem **גָּדַד**, and its by-form **גִּדַּד**. Its proper meaning is, 'cut'; comp. Deut. xiv. 1, **לֹא תִגְדְּדוּ**, ye shall not cut yourselves; then, cut one's part, give him as his lot; hence **גַּד**, Syr. **גִּדָּא**, Arab. *ḡadd*, luck; ⁵³ **הַגֹּד**, or **בַּעַל גֹּד**, Jos. xi. 17, xii. 7, xiii. 5, the god of fortune.⁵⁴ On the other hand, **גִּדּוֹד**, a troop, *i.e.* a division.

So also the name **יעקב** is first explained by **וידו אחות בעקב עשו**, and his hand was holding the heel of Esau (Gen. xxv. 26; No. 321^a), "heel-holder"; but when Esau was defrauded by him of his birth-right and of his father's blessing, he exclaims bitterly, **הכי קרא שמו יעקב ויעקבני זה פעמים**, was he then called Jacob (deceiver) because he deceived me thus twice (Gen. xxvii. 36; No. 321^b); and again, when Hosea reviews the history and character of Jacob, he alludes to his name in the words, **בבטן עקב את אחיו**, in the mother's womb he took the heel of his brother (Hos. xii. 4; No. 321^c). The primitive meaning of the stem **עִקַּב** is, bend; hence **עִקֵּב**, heel, prop., the curvature of the foot; **עִקֵּב**, end, prop., the turn, issue, of a thing; ⁵⁵ **עִקֵּב**, hill, slope (Is. xl. 4), Eth. *'aqab*. From **עִקַּב** is derived the denominative stem **עִקַּב**, come after one; prop., tread on the heels, then, lie in wait and restrain one by putting out the heel or foot; Aram. **עִקַּב**; comp. Job xxxvii. 4, **וְלֹא יַעֲקֹבֵם** and the Targum on this passage; Eth. *'aqaba*, keep, preserve, guard; then, deceive, prop., cause to stumble, fall (comp. Jer. ix. 3).⁵⁶

Similarly, **גלגל** is derived in Jos. v. 9 from **גלגל את חרפת גלגל**, I removed (prop., rolled away) the reproach of Egypt (by

⁵³ Cf. **קִנֵּת** from **מָנָה**, and **תָּקַל**, Ps. xvi. 5, 6.

⁵⁴ Cf. **מָנִי**, Is. lxxv. 11.

⁵⁵ Comp. Delitzsch on Ps. xix. 12, xl. 16.

⁵⁶ A play on the name **יעקב** is perhaps intended in the narrative of Jacob's wrestling (Gen. xxxii. 25) by **וַיִּאֲבֹק**. The verb occurs nowhere else, and may have been chosen here to allude on the one hand to the name **יעקב**, on the other, to that of the brook **יַבֵּק**, Gen. xxxii. 23 f.; see Delitzsch, *Comm.* ad loc.

the performance of circumcision at that place); while in Am. v. 5, there is a play upon גלגל, גלגל גלה יגלה, Gūgal will surely go into captivity (69).

יֹסֵף is derived in the same context from אָבָה, take away, namely, the reproach of barrenness, and from יָסַף, add, expressing the wish that another son may be added (158).

NOTE. — Very suggestive is the opinion of Professor Haupt (expressed in his paper mentioned above) that many of the old names occurring in Genesis originally meant something like son, offspring, creature, being, and the like, as this notion must have been the first to occur to the mind of primitive men at the birth of a child. Professor Haupt discovers this meaning in many of the names. Thus, for instance, קָיִן (381) from קָיִן (cognate to כָּיִן), stand upright, whence קָנָה, reed, and the appellative קֶיֶן, spear, 2 Sam. xxi. 16; then, establish, create, form, especially forge; so Syr. קִינְיָא, Arab. *qain*, artisan, especially smith. The name קָיִן would thus mean creature, *i.e.* child, while the popular etymology derived it from קָנָה, produce, acquire, from which a form like קֶיֶן, Ps. civ. 24, would be expected. — שֵׁט (459) can only mean either, he who sets up (as participle), or (as noun) sprout, *i.e.* offspring. Popular etymology explained it as meaning substitute. — פָּרָץ (341), the breaker through, *i.e.* born. — וָרָח (Gen. xxxviii. 30), the rising one.⁵⁷ — אֶפְרַיִם (338), fruit.⁵⁸ — So also עֶקֶב as a noun may mean descendant, posterity; comp. the Arab. *'aqb*, *'uqb*, posterity; prop., what comes after.⁵⁹

13. *Relation of Paronomasia to Diction in the Old Testament.*

Julius Ley, starting from a comparison of Hebrew with Old-German, claims for alliteration in Old-Hebrew, or "pre-Davidic" poetry,⁶⁰ the importance of a formal principle of poetry which it had in German. To establish this theory, he not only includes under alliteration, rime, assonance, play upon words, and repetition, but extends it to the agreement of two stem-consonants in any position and order, as כְּבוֹדִי and תְּבָא, רִצְנוֹם and דְּרִנּוֹ, מִי יִקְיֵמוּ and גֵּרָם, חֲמֹר and אֶרֶץ, וְתֹאכַל and חֲמֹר, which he proposes to read וְתֹאכַל.⁶¹ In view of this extension of its scope, he properly proposes to substitute the term "Consonanten-Gleichklang" for alliteration.⁶² But it is easy to see that in this way the whole of the Old Testament, or any book, can be made into an uninterrupted series of "sound-similarity,"

⁵⁷ Comp. Heb. vii. 14, ἐξ Ἰουδᾶ ἀνατέταλκεν ὁ κύριος ἡμῶν.

⁵⁸ Comp. פָּרָץ דְּכִבְשָׁן, Ps. cxxvii. 3.

⁵⁹ *Aqib*, the last, was one of the titles Mohammed assumed at Medina; cf. Sprenger, *Das Leben und die Lehre des Mohammed*, I., p. 156.

⁶⁰ Comp. especially *Die metrischen Formen*, p. 167, 211.

⁶¹ Cf. *l.c.*, p. 125 f., 131, 69.

⁶² *Op. cit.*, p. 78.

and the "variety of metres" which Ley brings out by this "freer alliteration," as he calls it, would add anything but harmony and stateliness to the Hebrew verse, in place of the simple but grand arsis and thesis of the parallelism. Of true alliteration, as defined above, no passage can be adduced in which it is carried through and used in such a manner as to be the bearer and regulator of the rhythm. It is true that it sometimes recalls the "Liedstäbe," or "Stabreim," the alliterative parts being distributed over two lines or parallel members.⁶³ But this occurs only in isolated passages.

With apparently more justice, Wilhelm Jordan, *Der epische Vers der Germanen*, p. 7 f., claims for Hebrew the oldest rimes, in which, as he says, it did not have to be invented, but arose spontaneously from the organism of the language. This is true in so far as the conformity of the suffix-endings in Hebrew might have suggested the rime; and, in fact, rimes based on the endings recur in a few short passages, such as Gen. iv. 23 f., v. 29; Jud. xiv. 18; Ps. cvi. 4-7, etc., with some consistency and regularity. But even this flexional rime is not found in any lengthy passage.

Paronomasia in the Old Testament is, like all other embellishments of speech, an element of higher style, that is, of the poetical and prophetic diction. In the historical books, except in the poetical passages embodied in them and the plays on the etymology of proper names, cases in which it occurs are few and far between. It is everywhere merely a casual, not an organic, element of diction. Hebrew poetical style hardly differs from the rhetorical;⁶⁴ both have in common all the peculiarities which distinguish them from the lower style. But their purpose and effect may vary with the diction. What the poet uses merely as an ornament, the orator may employ as an instrument. This applies even to the "parallelismus membrorum," the fundamental law of elevated style. In the poetical books, the requirements of the rhythm often give rise to the unfolding of the thought in the parallelism, while in the prophets, the development of a thought in all its aspects is the main object of the parallelism. Similar is the use of paronomasia. In the poetical books, it may contribute to rhythm or euphony, or be used as a mere embellishment; in the prophets, it serves more serious ends. The prophets use it especially in vivid and impassioned passages, in which the whirl of similar sound is meant to reflect the inner excitement and

⁶³ See above, § 5.

⁶⁴ Comp. Ewald, *Die Propheten des Alten Bundes*, I., p. 54; Renan, *Histoire des langues sémitiques*, p. 131.

impress the hearer with the certainty and magnitude of an event or threatened calamity, as in **פחד ופחת ופח עליך יושב הארץ**, fear, and a pit, and a snare upon thee, inhabitant of the land (330); **יום צרה ומצוקה יום שאה ומשואה יום ענן וערפל**, a day of distress and anguish, a day of desolation and devastation, a day of clouds and darkness (Zeph. i. 15); depicting in conjunction with onomatopoeie: **בוקה ומבוקה ומבולקה**, empty, void and waste (is the land; No. 41); **יום מהומה ומכוסה ומבוכה**, a day of trouble, and of tramping down, and of perplexity (199; cf. 55, 94, 95, 96).

Plays upon words are especially frequent in the prophets. As an element of the daily speech, with their biting, ironical, or sarcastic force, they are best suited to the prophetic sermons, which adhere closely to the living speech and aim to reach the mind and conscience of the hearer, and to bring home to him directly and vividly a truth or a fact. Next to the prophetic speech and the rhetorical passages in Job, plays upon words are most frequently found in the Proverbs, which are in general much dependent for their force and effect upon felicitous and pointed expression, while in the Psalms only a few are found, chiefly such as by frequent use have become set phrases, as **שוב שבית** (444); **ראה** and **ירא** (390). For the play upon words is out of place in lyric poetry, which does not aim at striking or convincing others, but lives and moves in its own feelings and emotions.⁶⁵

14. *Ἀπαξ λεγόμενα, and Unusual Forms of Paronomasia.*

It has been observed elsewhere⁶⁶ that alliterative and rimed combinations preserve many unusual and obsolete words. We find in the Old Testament also examples in which either both parts occur only in assonating combinations, or one of them is a *ἄπ. λεγ.*; so, **מפלשי . . . מפלאות**, the balancing of the clouds and the wondrous things (225); **שיח ושיג**, musing and retiring (413); **וור ווך**, the guilty man, and the pure (101); **השאת והשבר**, desolation and destruction (432; cf. 59, 185, 205, 223, 237, 287, 340, 395, 413, 431, 433).

Besides this it has also been noted that the straining after similarity of sound often produces anomalous forms.⁶⁷ In the Old Testament,

⁶⁵ Comp. Ewald, *l.c.*, p. 56. In modern Hebrew poetry the rime is a regular feature, but it was not adopted till the 7th century A.D. ⁶⁶ See Pt. i., § 5.

⁶⁷ Cf. Pt. i., § 11; comp. also in German: Wie die Alten sungen, so zwitschern die Jungen; Gunst ist nicht umsonst. Erst die Pfarre, dann die Quarre. Abraham a Sancta Clara: Die Aegernuss ist eine harte Nuss.

the deviations from the regular grammatical usage for the sake of conformity of sound are comparatively few and slight: **נשוי פשע** (instead of **נשוא**), he whose transgression is taken away, and sin is covered (271); **מי דימון מלא דם** (for **דיבון**), the waters of Dimon are filled with blood (83; cf. 51, 55, 79, 178, 257, 273, 437, 479).

APPENDIX.

Paronomasia in Post-Biblical Literature.

Post-Biblical Hebrew literature was very prolific in paronomasia. A few examples from the Talmud may here be given: **בשלשה דברים אדם נכר בכיסו בכוסו ובכעסו**, "The character of a man reveals itself on three occasions: in his behavior concerning his purse, his cup, and in his anger" (*Erubin*, 65^b; cf. No. 178); **אוי לי מיוצרי אוי לי מיוצרי**, "Woe is me from my Creator (who punishes sin), woe is me from my (sinful) inclination" (*Berach.*, 61^a; cf. No. 160); **במערבא כי נסב אינש אתתא אמרי ליה הכי מצא או מוצא**, "In the West (*i.e.* Palestine), when one took a wife people used to say of him thus: Did he find 'a good thing' (Prov. xviii. 22), or something 'more bitter than death'?" (*Eccl.* vii. 26; *Yebamoth*, 63^b); **שמא נתחלף לך בין איוב לאיוב**, (Job said to God) "Perhaps thou hast mistaken *iyob* (Job) for *oyeb*" (enemy; *Baba bathra*, 16^a); **תהא לומא ואל תהא לאמא**, "Prefer to be (innocently) cursed than to be cursing" (*Sanhedr.*, 49^a); **אכול קצל ושב קצל**, "Eat onions and live in the shadow" (of thy house, *i.e.* rather live poorly than make debts and be compelled to give up thy house, *Pesach.*, 114^a); **בכו לאבלים ולא לאבירה שהיא למנוחה ואנו לאנחה**, "Weep for the mourners and not for the departed; for this has gone to rest, while we are left to grief (*Moed Qatan*, 25^b).

The Talmud is especially rich in efforts to supply with etymologies those proper names which the Old Testament left unexplained. So **ירבעם שריבע עם**, "because he made the people crouch" (*i.e.* made it degenerate); otherwise, **שעשה מריבה בעם**, "because he caused strife (*i.e.* division) among the people"; and **שעשה מריבה בין ישראל לאביהם שבשמים**, "because he caused strife between Israel and their Father in heaven"; Jeroboam is called **בן נבט ולא ראה**, "because he looked and did not see" (*i.e.* did not recognize his true position and destiny in history, *Sanh.*, 101^b);

שהנשיא את ישראל לאביהם שבשמים, "because he caused Israel to be forgotten by their Father in heaven" (*Sanh.*, 120^a). Comp. Nimrod and Amraphel, who are identified, *Erub.*, 53^a, and *Yalqut*, 47, 72; Sinear, *Sabb.*, 113^b; Samson and Delilah, *Sotah*, 10^a, 8^b; Ahasuerus and Esther, *Megillah*, 11^a, 13^a, and many more. Even appellatives are transformed into proper names and then interpreted, as for example, צפוני (Joel ii. 20): "זה יצר הרע שצפון ועומד בלבו של אדם" (personified) which is hidden and remaining in the heart of man" (*Succah*, 52^a).⁶⁸

The Jewish poets of the middle ages formed paronomasia with great skill, but did not preserve the moderation of the Old Testament writers. The following are a few examples from Judah Harizi's *Maqama* (ed. Lagarde, 1883): תְּנוּחָהּ תַּעֲזוּ לַחֲכָם בְּאוֹרֵה חַיִּים: "Wisdom gives power to the wise; she leads him in the path of life and affords him rest from his toil; when he lies down she watches over him and does not leave him alone" (p. 2, section 2, verse 1; comp. No. 252); וְשֵׁם יְסוֹד כָּל סוֹד: "and there (in heaven) is the foundation (principle) of every mystery" (2, 2, 10); וְתַעֲוֶה לִקְנָה וּלְקוֹנָה: "and she (the soul) soars to her nest, and to her Creator" (p. 3, v. 36); וְשֵׁב הַיוֹפִי דוֹפִי: "and the beauty is turned to disgrace" (17, 4, 28); בְּלִשׁוֹנָם תְּפִלָּה וּבִקְרָבָם תְּפִלָּה: "on their tongue is prayer, in their heart perverseness" (17, 4, 34); וּלְשׁוֹן קֶדָר הִקְדִּירָתָהּ: "and the language of Qedar (Arabia) darkened him" (p. 5, v. 29).

LIST OF CASES OF PARONOMASIA IN THE OLD TESTAMENT ALPHABETICALLY ARRANGED.¹

א

1. Job xxix. 16: אֲב אֲנִי לְאֶבְיוֹנִים
2. Is. xxiv. 4: אֲבֵלָה נִבְלָה הָאָרֶץ אֲמֵלָלָה נִבְלָה תִּבֵּל
3. Ex. xxi. 18: וְהָבֵה אִישׁ אֶת רֵעֵהוּ בְּאֶבֶן אוֹ בְּאֶגְרֵף
4. Dt. xxviii. 24: יִתֵּן יְהוָה אֶת מִטַּר אֶרְצְךָ אֶבֶן וְעָפָר

⁶⁸ Comp. Ignaz Goldziher in *ZDMG*, XXIV., p. 207 ff.

¹ The translations of the ancient versions quoted are, if not otherwise indicated, the Greek of the Septuagint, the Latin of the Vulgate, the Syriac of the Peshito.

5. Gen. xvii. 5 :² וְהָיָה שְׁמִיךָ אֲבִרְהָם כִּי אֲבִי הָמוֹן גִּיִּם יִתְחַיֶּה
6. תִּלְעִימֵנִי נָא מִן הָאָדָם הָאֵדֹם . . . עַל כֵּן קָרָא שְׁמוֹ אֶדֹם
Gen. xxv. 30.³
7. מִי זֶה בָּא מֵאֲדָוִים הָמוֹן בְּגָדִים מְבֻצָּרָה . . . מְדוּעַ אֵדֹם לְלְבוּשָׁךְ
וּבְגָדֶיךָ כְּדֶרֶךְ בְּגָת
Is. lxiii. 1, 2 :⁴
8. Gen. ii. 7 :⁵ וַיִּצְרֵה יְהוָה אֱלֹהִים אֶת הָאָדָם עֹפֶר מִן הָאֲדָמָה
9. וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא קְבוֹרוֹת הַתְּאֵנָה כִּי שָׁם קָבְרוּ אֶת
הָעַם הַמִּתְאֲנִים
Num. xi. 34 :
10. Prov. xxiii. 29 : לְמִי אִוִּי לְמִי אָבוֹי
τίνι οὐαί; τίνι θόρυβος; — Gr. Ven. τίνι αὖ τίνι φεῦ; — Vulg. cui
vae? cuius patri vae?
11. Ez. xxx. 17 :⁶ בַּחֲזוֹרֵי אֲנִי וּפִי־בִקְסַת בַּחֲרֵב יִפְּלוּ
νεανίσκοι Ἡλιοπόλεως καὶ Βουβάστων ἐν μαχαίρᾳ πεσόνται.
12. Num. xxiii. 21 : לֹא הָבִישׁ אֲנִי בִיעֶקֶב וְלֹא רָאִה עֶמֶל יִשְׂרָאֵל
Cf. Hab. i. 3; Ps. lv. 11 : עֶמֶל וְאִין, Is. lix. 4; Ps. x. 8, xc. 10;
Job xv. 35.
13. Prov. vi. 23 : כִּי נֵר מִצּוּהַ וְתוֹרַה אֹר
Vulg. et lex lux.
14. Is. xxxi. 9 : אֲשֶׁר אֹר לֹו בְּצִיּוֹן וְתִנּוּר לֹו בִירוּשָׁלַם
ὅς ἔχει ἐν Σιών σπέρμα καὶ οἰκέλους ἐν Ἱερουσαλὴμ.

² Instead of אֲבִי, because referring to the name Abraham, in which, as in other names of the type, אֲב is the combining form (Del.). — הָמוֹן, instead of the more usual קָהָל (Gen. xxviii. 3, xxxv. 11), to symphonize with the name.

³ In ver. 25, אֶדֹמוֹנִי (reddish, the color of Esau's hair or skin) contains another allusion to the name Edom.

⁴ Lagarde, *Proph. Chald.*, p. L., proposed to read מְבֻצָּרָם, past partic., for מְבֻצָּרִים, and מְבֻצָּרָה for מְבֻצָּרֵה: Who is he that cometh dyed red, redder in his garments than a vine-dresser?

⁵ Hos. iv. 18: אֲהָבּוּ הַבּוֹ קֶלֶן מְגִנָּה, His rulers love shame, considered by Ewald, § 120, and Orelli as intended for a pun, is very likely due to a dittography of the last part of the first word. So LXX.

⁶ אֲיִין, "idolatry, wickedness," spitefully altered from אִין (On) Gen. xli. 45 = Heliopolis (Jer. xliii. 13, שֵׁמֶשׁ, בית שמש), the seat of the worship of the sun-god Ra. — Am. i. 5, בְּקִעַת אִין, means the Syrian Heliopolis, the modern Baalbek; cf. No. 69^b. — Hos. iv. 15, v. 8, x. 5, similarly changes בית אל to אִין.

15. Ex. xxviii. 30: הַאֲזִירִים וְהַתְּמִים
 Cf. Lev. viii. 8; Ezra ii. 63; Neh. vii. 65: תְּמִים וְאֲזִירִים,
 Dt. xxxiii. 8: הָא' וְהָר', shortened for הָא' וְהָר', Num. xxvii. 21,
 1 Sam. xxviii. 6.⁷
16. Ezra viii. 31: וַיִּצְלְנוּ מִכַּף אֹיֵב וְאֹרֵב
17. Ez. xl. 24, 29, 33, 36:⁸ וְאִילָיו וְאֵלָמָיו
aileû kai aïlamûn.
18. Jud. xii. 12: וַיָּמָת אֵילָן הֶזְבוּלָנִי וַיִּקְבֹּר בְּאֵילָן
19. Prov. v. 19: אֵילַת אֲהָבִים וַיַּעֲלֶתָ חֵן
20. Is. xli. 12: כִּאֵין וְכִאֲפֶם
21. Ex. xxiii. 27: אִימָתִי אֲשַׁלַּח לִפְנֵיךָ וְהַמָּתִי אֶת כָּל הָעַם
 Vulg. occidam; Pesh. וְהַמָּתִי = אַחֲרוֹב.
22. 2 Ki. i. 10, 12: אִם אִישׁ אֲלֹהִים אֲנִי תִרְדָּ אֵשׁ מִן הַשָּׁמַיִם
 Cf. Prov. vi. 27.
23. Mi. i. 14:⁹ בָּתִּי אֲכֹיֵב לֹאכֹזֵב
24. אִם תֹּאכְלוּ וּשְׁמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ וְאִם תִּמְאֲנוּ וּמְרִיתֶם
 Is. i. 19, 20: חֶרֶב תֹּאכְלוּ
25. Jud. xiv. 14: מִהֶאֱכַל יֵצֵא מֵאֶכֶל וּמִעַז יֵצֵא מִתּוֹק
26. Is. xxiv. 6: אֲלֶה אֶכְלֶה אֶרֶץ
27. Ez. xvii. 13:¹⁰ וַיָּבֹא אֹתוֹ בְּאֶלֶה וְאֵת אֵילֵי הָאָרֶץ לִקֹּחַ
28. Is. vi. 13: בְּאֶלֶה וּבְאֵלָן

⁷ As regards the etymology of אֲזִירִים וְתְמִים, Wellhausen, *Prolegomena*,² p. 419 n. connects אֲזִירִים with אָרַר, curse. The same view is held by Professor Haupt, who compares Assy. *arâru*, 'curse, conjure, bind' (by a spell); the form is, he thinks, perhaps to be explained as the result of the resolution of the doubling, for אֲזִירִים. Wellhausen, *l.c.*, also notes that Freytag (*Lex.*, I., p. 199), and independently of him, Lagarde (*Proph. chald.*, p. xlvii.) compared תְּמִים with Arab. *tamā'im*, plur. of *tamimat*, a kind of amulet to repel the evil eye. (See Lane, *Lex.*, s.v.) [Wellhausen has himself given up this combination; see *Reste arabischen Heidenthumes*, 167.] We may, perhaps, compare Assy. *tamû*, a prolonged by-form of *amû*, 'speak, swear, conjure, enchant'; *ma'mîtu*, 'oath'; *amatu*, 'word, command'; words which are, perhaps, derived from the same root as Heb. נָאֻם, oracle.

⁸ Cf. Assy. *êlamû*, 'front.'

⁹ אֲכֹזֵב, elative form; cf. אֲכֹזֵר. — Achzib in Judah, Jos. xv. 44.

¹⁰ אֵילִים, princes; prop., mighty ones; Assy. *êlu* = *ajalu*.

29. Ps. xcvi. 5 :¹¹ **כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים**

30. Hab. ii. 18 : **לַעֲשׂוֹת אֱלִילִים אֱלִמִּים**

אִם לֹא תִאֲמִינוּ כִּי לֹא תִאֲמִנוּ
 31. Is. vii. 9 : **אִם לֹא תִאֲמִנוּ כִּי לֹא תִאֲמִנוּ**
 LXX, καὶ εἰ μὴ πιστεύσητε, οὐδὲ μὴ συνήτε; Pesh. **אִפְלֹא**
הָאֲמִינוּ בִּי אֵל. In 2 Chron. xx. 20, **תִּבְנוּ = תִּסְתַּכְלוּ**.
 In 2 Chron. xx. 20, **הָאֲמִינוּ בִּי אֵל**, they render ἐπιστευσθήσεσθε, and **וְתִדְבְּרוּ**. For the
 thought, comp. also Hab. ii. 4.

32. Ps. cvii. 11 : **כִּי הִמְרוּ אֲמָרֵי אֵל**

The ancient versions : **הִמְרוּ**, παρεπύκρναν (exacerbaverunt,
מַרְמְרוּ) τὰ λόγια τοῦ θεοῦ.

33. Prov. xii. 21 :¹² **לֹא יִאָּנֶה לְצַדִּיק כָּל אֲנִי וְרָשָׁעִים מִלֵּא רַע**

34. **בְּאֲנִי וְאֶפְרַם וְאֶפְרַם עֲלֵיהֶם עֲמִים בְּאֶפְרַם לְשִׁתִּי עֲוֹנָתָם (עֵינָתָם)**
 kethib). Hos. x. 10.¹³

When it is my desire, I shall chastise them, and peoples will be
 gathered against them, when I shall bind them to their two
 furrows (Targ., Ki., al.); cf. Is. xxiv. 22. The old versions
 represent **עֲוֹנָתָם**; LXX, . . . παιδεῦσθαι αὐτοὺς· καὶ συναχθή-
 σονται ἐπ' αὐτοὺς λαοί, ἐν τῷ παιδεύεσθαι αὐτοὺς ἐν ταῖς δυσιν
 ἀδικίας αὐτῶν; Vulg. corripientur propter duas iniquitates
 suas; Pesh. **עַל תְּרִידִין סְכָלוֹתָהוּן**.

35. **הוּא הִבֵּה אֶת שְׁנֵי אֲרָאֵל מִוֹאֵב וְהוּא יִרְדּוּ וְהִבֵּה אֶת הָאֲרָי**
 2 Sam. xxiii. 20 : **בְּתוֹךְ הַבָּאֵר (הֶבֶר) (qere)**

Cf. 1 Chron. xi. 22.¹⁴

¹¹ אֱלִילִים, connected with אֵל, ne; so also in Assy. ullu, ulālu = naught, and ul.

¹² LXX and Pesh. take אֲנִי in an ethical sense: οὐκ ἀρέσει (Pesh. **יֵאָה = שְׁפִיר**), or **יֵאָה** τῷ δικαίῳ οὐδὲν ἄδικον.

¹³ אֶפְרַם, Qal, instead of the usual Pi., to accord with אֶפְרַם. — For the assimilation of ' in סָר, cf. Ewald, § 139^a; Ges., § 71.

¹⁴ אֲרִיאֵל מִוֹאֵב (LXX) **אֶת שְׁנֵי בְנֵי** (Driver); for a conj. emendation of the latter part of the verse, see Klostermann, *ad loc.* In Is. xxix. 1, 2, אֲרִיאֵל is

36. Job iii. 8 : ¹⁵ יִקְבְּחוּ אֲרֵרֵי יוֹם הָעֵתִידִים עֲרֵר לְיִיתָן
 37. Gen. ii. 23 : לֹאֵת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לְקָחָהּ
 Sym. αὕτη κληθήσεται ἀνδρίς, ὅτι ἀπὸ ἀνδρὸς ἐλήφθη ; Vulg. haec
 vocabitur virago, quoniam de viro sumpta est.
 38. וְתֹאמַר לְאִהָּ בְּאִשְׁרֵי כִי אֲשֶׁרוֹנִי בְנוֹת וְתִקְרָא אֶת שְׁמוֹ אִשָּׁר
 Gen. xxx. 13.

ב

39. עַל בֶּן קָרָא שְׁמָהּ בְּכָל כִּי שָׁם בְּלָל יְהוּה שֶׁפֶת כָּל הָאָרֶץ
 Gen. xi. 9.¹⁶
 40. כִּי אַתָּה יְהוּה לְבָדָד לְבָטָח תּוֹשִׁיבֵנִי
 Cf. בַּטָּח בָּדַד, Dt. xxxiii. 28.
 41. בּוֹקָה וּמְבֹקָה וּמְבַלְקָה
 Nah. ii. 11 ; cf. Is. xxiv. 1 :
 42. שְׁתֵּה מִיָּם מְבוֹרָךְ וְנוֹלִים מִתּוֹךְ בְּאֶרֶץ
 πῖνε ὕδατα ἀπὸ σῶν ἀγγείων.¹⁷
 43. כְּחֶנֶת לְבִי פִקְדַת לִילָה אֶרְפֹּתֵנִי כָל תִּמְצָא וּמָתִי כָל יַעֲבֹר פִּי
 Ps. xvii. 3.¹⁸
 44. מְבַחֵר בְּחֹרָיו יִרְדּוּ לַטָּבַח
 Jer. xlviii. 15 :
 45. וּבְחֹרֵיהֶם בַּחֲרַב תַּהַרֵּג
 τοὺς ἐκλεκτοὺς. . . .
 46. אֶבְטַח וְלֹא אֶפְחֹד
 Is. xii. 2 :
 47. וַיִּכְבוּ וַיִּקְרְאוּ שֵׁם הַמָּקוֹם הַהוּא בְּכִים
 Jud. ii. 4, 5 :
 48. אֶת בְּכֶרְתִּי לֶקַח וְהִנֵּה עֵתָה לֶקַח בְּרֶכְתִּי
 Gen. xxvii. 36 :
 49. וּפְקַדְתִּי עַל כָּל בְּכָבֵל וְהִצַּאתִי אֶת כָּלְעֹ מִפִּי
 Jer. li. 44 :

rendered by the comm. in both verses, "lion of God" (Ges., Ew., Dillm., Cheyne); or "hearth of God" (Targ., Knob., Del.; cf. Ez. xliii. 15, 26); Hitz. alone assumes a play on the two senses of the word.

¹⁵ Hitz. and Del. compare the Rāhu of the Indian myths, the dragon which strove to devour the sun and the moon; Hoffmann refers to the crocodile, the son of Seth, seated as star-demon at the north pole, as midnight robber of the light of Horus.

¹⁶ See above, § 12, p. 116 f.

¹⁷ וַיִּכְיֶרֶךְ, Lagarde, *Anmerkung zur gr. Uebers. der Proverb.*

¹⁸ Notice the three alliterating couples in this verse after the scheme *ababaa*.

50. Dt. viii. 4 : שְׁמַלְתָּךְ לֹא בָלְתָהּ מֵעֲלִיךְ וּרְגַלְךָ לֹא בָצֵקָה
(Cf. Neh. ix. 21.) LXX [B], τὰ ἰμάτιά σου οὐκ ἐπαλαιώθη ἀπό σου, τὰ ὑποδήματά σου οὐ κατατρίβη ἀπό σου, οἱ πόδες σου οὐκ ἐτυλώθησαν.¹⁹
51. Ps. lv. 10 : ²⁰ בִּלְעַ אֲדֹנִי פֶלֶג לְשׁוֹנִם
52. וִיקְרָא שֵׁם הַמָּקוֹם הַהוּא תִבְעָרָה כִּי בָעָרָה בָּם אֵשׁ יְהוָה
Num. xi. 3.
53. Ex. xxii. 4 : וְשַׁלַּח אֶת בָּעִירוֹ וּבְעָרָה בַּשָּׂדֶה אֲחֵר
54. וְשִׂית עַל עֵפֶר בָּצָר וּבְצֹר נְחָלִים אוֹפִיר : וְהָיָה שְׁנֵי בָצָרֶיךָ
Job xxii. 24, 25.²¹
- And lay gold ore in the dust, and under stones (gravel) of the
brooks gold of Ophir ; so will Shaddai be your gold ore.
55. Is. xxiv. 3 : ²² הַבּוֹק תִּבּוֹק הָאָרֶץ וְהַבּוֹז תִּבּוֹז
56. הַלּוֹךְ וְקִנִּית בְּקֶבֶךָ : . . . וּבִקְתִּי אֶת עֵצַת יְהוּדָה
Jer. xix. 1, 7 :
57. בּוֹקֵר אֲנִי וּבּוֹלֵם שְׂקָמִים
Am. vii. 14 : ²³
58. וְזָכַר אֶת בּוֹרְאָךְ בִּימֵי בְּחֹרוֹתֶיךָ
Eccl. xii. 1 : ²⁴

¹⁹ The addition in LXX [B] is found in Dt. xxix. 4.

²⁰ Instead of בִּלְעַ, Graetz proposed בָּלַל (Gen. xi. 7, 9); but cf. Is. xix. 3, וְעֵצָתוֹ אֲבִלְעַ, I will swallow up its sagacity. [See Barth, *Beiträge zur Erklärung des Jesaja*, p. 4 f.] — פֶּלֶג (Gen. x. 25), with Patah, the better to agree with בִּלְעַ; cf. Ges., § 52, 2, rem. 2.

²¹ The old versions vowelised and understood these difficult verses differently. Pesh. alone recognize in בָּצָר, vs. 24, a metal (silver); LXX, Vulg., think of וּבְצֹר; Targ. renders as equivalent to בְּכֶצֶר (as also בְּצֹרִיךְ in vs. 25^a). For וּבְצֹר, in vs. 24, LXX, Pesh., Targ. (followed by Merx), read וּבְצֹר. וכֶצֶרִיךְ, in vs. 25^a, is rendered by LXX, βουθὸς ἀπὸ ἐχθρῶν; by Pesh. בְּעֹזֶיךָ; probably not a different reading, but epexegetical of בְּצֹרִיךְ; cf. Vulg. contra hostes tuos. Hoffm. (in his transl. of Job, and *Zeitschr. f. Assyriologie*, II., 48), reads vs. 24, בָּצָר נְחָלִים, וְשִׂית עַל עֵפֶר בָּצָר נְחָלִים, “If thou puttest into the dust shaft-gold and gold of Ophir. . .”

²² The Impff. Niph. are formed here after the analogy of the verbs עָ"ו, that they may rime with the Inff. absol.

²³ Cf. Lagarde, *Mittheilungen*, I., 596, 68.

²⁴ Graetz, Haupt, and Cheyne regard בּוֹרְאָךְ as a later alteration of an original בּוֹרֶיךָ or בּוֹרְאָךְ, so that the passage originally meant, “Remember thy cistern, or thy well,” i.e. thy wife, after Prov. v. 15. It would thus be parallel to Eccl. ix. 9 וְאַהֲבַת חַיִּים עִם אִשָּׁה אֲשֶׁר אָהַבְתָּ : “Enjoy life with a wife whom you love.” Haupt also thinks that וְזָכַר contains an allusion to וְזָכַר. The words בָּאֵר בָּאֵר, in their transferred meaning, are playfully associated with our text in the Midrash, on this verse, and in *Levit. Rabb.*, sec. 18 (on Lev. xv. 2; cf. also Talm. Jer., *Sota* ii., 1, fol. 18^a), where, in speaking of Aquabia ben Mahalalel’s counsel in

59. Is. xxxii. 19 : ²⁵ וּבָרַד בְּרִדַּת הַיַּעַר וּבִשְׁפָלָה תִשְׁפָּל הָעִיר
And it hails when the forest cometh down, and the city shall
sink in abasement.
60. נִקְהְלוּ לְעֵמֶק בְּרִכָּה כִּי שָׁם בָּרְכוּ אֶת יְהוָה עַל כֵּן קָרָא אֶת
שֵׁם הַמָּקוֹם הַהוּא עֵמֶק בְּרִכָּה ²⁶
2 Chr. xx. 26 :
61. Ps. cxxxii. 18 ; cf. Job viii. 22 : אוֹיְבָיו אֶלְבִּישׁ בִּשָּׁת

ג

62. Is. xvi. 6 : ²⁷ שְׁמַעְנוּ נָא אֶת מֶלֶךְ נִאֲוֹתוֹ וְנִאֲוֵנוּ
רַבַּת שְׁבָעָה לָּהּ נַפְשֵׁנוּ . . . הִבּוּ לְנִאֲוִיָּם (לְנֵאִי יוֹנִים) ²⁸
Ps. cxiii. 4.

Pirqe Aboth, iii. 1 : "Keep three things before thine eyes, and thou wilt not fall into sin: Know whence thou comest, and whither thou goest, and before whom thou wilt have to give account and judgment (הַסְתַּפֵּל בְּשִׁלְשָׁה דְּבָרִים וְאֵין אַתָּה) בֹּא לִידֵי עֲבָרָה : דַּע מֵאֵינְךָ בָּאת וּלְאֵן אַתָּה הוֹלֵךְ וּלְפָנַי מִי אַתָּה עֵתִיד לִפְנֵי דִין בּוֹרֵאךְ (וּחֲשׁבוֹן וּג') in Eccl. xii. 1 : Whence thou comest, that is בֹּאֲרֵךְ, thy fountain ; whither thou goest, בּוֹרֵאךְ, thy grave ; and before whom thou wilt stand in judgment, בּוֹרֵאךְ, thy creator.

The main reason assigned for the change of the massoretic reading is that the motive given at the close of the verse, "ere the days of evil come," etc., does not perfectly suit the exhortation זָכֹר. The fact that life in old age becomes a burden would rather suggest to enjoy it while one's powers are fresh (cf. Cheyne, *Job and Solomon*, p. 225). But, as Cheyne admits, an exhortation to cultivate family life would bring the book to a rather "lame and impotent conclusion." Besides, the author of Eccl. does not use veiled and ambiguous language (except in similes), but calls things by their right name, as in the passage quoted above, ix. 9 ; cf. also ch. ii. Is not xii. 1^a, perhaps to be attributed to the same hand as the end of xi. 9 ("and know that for all this God will bring thee into judgment") ?

²⁵ The old versions read the noun וּבָרַד instead of the verb which occurs nowhere else in Hebrew. Bredenk. reads יִרֵד. But there is no sufficient reason for removing the ἀπ. λεγ. It is here employed for the sake of בְּרִדַּת, as the whole chapter (like chapp. xxiv.-xxvii.) is marked by a straining after paronomasia and pointedness of speech (cf. vs. 5 ff., 12). In this verse there is a three-fold assonance after the scheme *aaabba*. See also Stade in *ZATW*, IV., 267.

²⁶ The name has survived in Wady Bereikat, west of Thekoa.

²⁷ Cf. Jer. xlviii. 29 ; Prov. viii. 13 ; Job xl. 10.

²⁸ The Kethib גִּאֲיוֹן is a nominal formation from גָּאָה, with the ending יוֹן, as in רִעִיּוֹן, Eccl. ii. 22, etc., while the qere, לְנֵאִי יוֹנִים, would mean : the proud oppressors ; cf. עֵיר הַיּוֹנָה, הַחֲבֵב ה', Zeph. iii. 1 ; Jer. xvi. 16, l. 16. Most modern commentators consider the qere an intentional alteration made in the time of Antiochus Epiphanes, to allude to the oppressing יוֹנִים ; cf. LXX, Jer. II. cc. Saadya Gaon explains the word by לְגִיּוֹן, *legio*.

76. Mi. i. 10: בַּת אֶל תַּנְיֹר
Cf. 2 Sam. i. 20. — ἐν Γέθ μὴ μεγαλύνεσθε (תַּנְדִּילוֹ; in Samuel, μὴ ἀναγγείλητε).

ד

77. Jud. v. 12: עוֹרֵי עוֹרֵי דְבוּרָה עוֹרֵי עוֹרֵי דְבָרֵי שִׁיר
78. Eccl. xii. 11: דְּבָרֵי חֲכָמִים כְּדִרְבָּנוֹת
79. Ez. v. 17:³⁵ וְדָבָר וְדָם יַעֲבִרְכֶּךָ
Cf. Ez. xxviii. 23, xxxviii. 22.

80. דָּגָן וְתִירוֹשׁ
Gen. xxvii. 28, 37; Dt. vii. 13, xi. 14, xii. 17, xiv. 23, xviii. 4, xxviii. 51, xxxiii. 28; 2 Ki. xviii. 32; Is. xxxvi. 17; Jer. xxxi. 12; Hos. ii. 24, vii. 14; Joel i. 10, ii. 19; Ps. iv. 8.
דָּגָן וְתִירוֹשׁ, Num. xviii. 12 (16).³⁶

81. Ps. xxiv. 6: וְהָ דוֹר דְּרָשׁוּ
82. Is. xli. 15: תִּירוֹשׁ הָרִים וְתִדְקַ
Cf. Dan. vii. 23.

83. Is. xv. 9:³⁷ כִּי מִי דִימוֹן מְלֹא דָם

84. Jer. xlvi. 2:³⁸ גַּם מִדְּמֵן תִּדְמִי

85. Gen. xv. 2:³⁹ וּבֶן מֶשֶׁק בִּיתִי הוּא דְמֶשֶׁק אֱלִיעֶזֶר
And the inheritor of my house is Damascus Eliezer.

³⁵ Cornill strikes out דָּם, because it is not a proper subject for the verb and destroys the parallelism of the passage.

³⁶ An alliterative formula; דָּגָן וְיִין, only Lam. ii. 12.

³⁷ Dimon for Dibon, for the sake of a play upon the word דָּם; cf., for the interchange of ב and כ, Haupt, *Beiträge zur assyr. Lautlehre*, p. 88, n. 2, and *Zeitschr. für Assyriologie*, II., 268, 3, and n. 2.

³⁸ The old versions take 'ס as inf. abs. of דָּמָם: παύσιν παύσεται, silens conticesces; Pesh. מִשְׁתַּק תִּשְׁתַּקֵּן.

³⁹ For the ancient interpretations of this verse, see the versions, Jerome, *Hebraicae quaestiones, ad loc.*, and Field, *Hexapla*. — With Aquila's rendering, υἱὸς τοῦ ποτίζοντος οἰκίας [Lagarde, οἴκου] μου, in which מֶשֶׁק is connected with הוּא דְמֶשֶׁק in *Yoma*, 28^b: הוּא דְמֶשֶׁק. "He is Damascus Eliezer, Rabbi Eleazar says (he is so named), because he was drawing from the learning of his master (Abraham), and distributing it (giving to drink) to others." — The modern explanations, whether they take Eliezer as appositive (Del.), or genitive (Ew., Dillm.), are forced, and not justified by Hebrew usage. Tuch, Olsh., Hitz., reject דְמֶשֶׁק as a gloss; but the unusual מֶשֶׁק, which seems to have been employed for the sake of the paronomasia with דְמֶשֶׁק, to some extent protects the latter.

- 86^a. Gen. xxx. 6 : על כן קראה שמו דן . . . ותאמר רחל דנני אלהים
 86^b. Gen. xlix. 16 : דן ירין עמו
 87. לא שמעתם אלי לקרא דרור איש לאחיו . . . הנני קרא לכם
 דרור נאם י' אל החרב Jer. xxxiv. 17 :
 88. Esth. x. 3 : זמרדכי . . . דרש טוב לעמו ודבר שלום לכל-זרעו
 89. Esth. i. 13 : דת ירין

ה

90. Ez. ii. 10 : ⁴⁰ וכתוב אליה קינים והנה יהי
 91. חוד והדרר Ps. xxi. 6, xlv. 4, xcvi. 6, civ. 1, cxi. 3 ; Job xl. 10 ;
 1 Chr. xvi. 27.
 92. Is. i. 4 : הוי גוי חטא
 93. Is. lvi. 10 : ⁴¹ צפיו . . . היום שכבים אחבי ליום
 LXX, ἐνυπνιαζόμενοι, Aq. φανταζόμενοι, Sym. δραματισταί, Vulg.
 videntes vana.
 94. Ps. xlv. 4 : יהמו יחמרו מימיו
 95. Is. xvii. 12 : ⁴² הוי המון עמים רבים כהמות ימים יהמיון
 96. Ez. vii. 11 : ⁴³ לא מהם ולא מהמונם ולא מהמהם ולא נה בהם
 Nothing of them, nor of their multitude, nor of their riches, nor
 a waiting of them (sc. יהיה, shall be). — καὶ οὐ μετὰ θορύβου,
 οὐδὲ μετὰ σπουδῆς.

⁴⁰ יהי is considered to be a shortened form of יהי (cf. Stade, § 125^b), which Cornill would restore here; better (Ew., § 101^c) a by-form of א, Eccl. iv. 10, x. 16; cf. יהי and איו. It is perhaps chosen here to alliterate with ההנה, which occurs in the meaning, 'sigh, wail'; e.g. Is. xvi. 7; Jer. xlviii. 31.

⁴¹ "Instead of being חזים, 'seers,' they are הוים, i.e. 'delirious talkers, ravers,' from הוה (= Arab. *hadā*), 'to rave in sickness'" (Del.).

⁴² "The description of the billows of peoples is as picturesque as the well-known description: *Illic inter sese*, etc., of the Cyclopes in Vergil" (Del.).

⁴³ מהמהם, only here, is probably synon. with המון, and may, as Keil suggests, refer to the multitude of people, while יהמיון is used of the abundance of riches (cf. Is. lx. 5; Ps. xxxvii. 16). For the rest, see Cornill, who emends מה הם ומה המונם, "What are they and what is their splendor?"

97. Eccl. iii. 18: ⁴⁴ וְלִרְאוֹת שִׁהֵם בְּהֵמָה הֵמָּה לָהֶם
It is (the apparent disorder in the world) that they (mankind)
may see that they are beasts with regard to themselves. — τοῦ
δειξαι (= לִרְאוֹת = לְהַרְיֹ) οἱ αὐτοὶ κτήνῃ εἶσιν.
98. Dt. ii. 15: לָהֶם מִקְרֵב הַמַּחֲנֶה עַד תָּמָם
99. Is. lix. 13: ⁴⁵ הָרָוּ וְהָנוּ מִלֵּב דְּבָרֵי שִׁקָּר
100. 1 Ki. xix. 10: אֶת מִזְבִּיחַ הָרָסוּ וְאֶת נְבִיאֵיךְ הָרָגוּ בְּחָרֶב

On עִיר הָרָס (var. הַחֲרַס, הַחֲרַס; Aq. Theod. "Aves, LXX, πόλιν ἀσεδέκ = הַצֹּרֶק), see Geiger, *Urschrift*, u.s.w., p. 79, and the comm. (Del., Cheyne, Dillm., Duhm.).

י

101. Prov. xxi. 8: הַפֶּכֶךְ דֶּרֶךְ אִישׁ וְזֶרַע יֵשֶׁר פְּעֻלָּו
Very perverse is the way of the guilty man, but the pure — his
work is straight. — LXX, πρὸς τοὺς σκολιούς σκολιὰς ὁδούς
ἀποστέλλει ὁ θεός, ἀγνὰ γὰρ καὶ ὀρθὰ τὰ ἔργα αὐτοῦ.⁴⁶

י

102. Is. xxxiv. 6: וְבַח לִיהוָה בְּכַצְרָה וּמִבַּח גְּדוֹל בְּאֶרֶץ אֲדוֹם
103. וְתֹאמַר לְאֵה וְכִדְנִי אֱלֹהִים אֲתִי וְכִדְ טוֹב הַפַּעַם יוֹבְלָנִי אִישִׁי
Gen. xxx. 20: . . . וְתִקְרָא אֶת שְׁמוֹ וְכָלֹן

And Leah said: God presented me with a good present; this
time my husband will extol⁴⁷ me. . . . And she called his
name Zebulon.

⁴⁴ *בהמה להם*, emphatic; they with regard to themselves, as they really are in themselves, *ipsissimi*; cf. Ew., § 315^a. "הַמָּה, nimmt wie ein Echo das הֵמָּה auf und vollzieht die ausgesprochene Gleichung auch im Wortklang" (Del.).

⁴⁵ The only cases of Inf. Poel. Duhm, *Das Buch Jesaia*, thinks that the punctators took these forms for Inf. Hiph. of יָרָה and יָנָה, and would therefore read הָנוּ as Inf. absol. Qal; cf. Prov. xxv. 4 f.; Is. xxvii. 8. הָרוּ is regarded by him as a clerical error for הָנוּ.

⁴⁶ LXX takes וִזַר as predicate to דֶּרֶךְ. ⁴⁷ This meaning of זָבַל (which, as verb, occurs only here) is suggested by the Assyrian, where *zabālu* means 'carry, lift up,' syn. with *našā*, נָשָׂא; cf. Stanislas Guyard, in *Journ. Asiatique*, 1878, août-sept., p. 220 ff.; Schrader, *KAT*², p. 185 f.; Fried. Delitzsch, *Hebr. and Assy.*, p. 38 f., and *Prolegomena*, p. 62; Cheyne, *Isaiah*³, II., p. 172 f. The common rendering, 'dwell,' has no philological foundation whatever, and in this passage compels us to supply a prepos., "he will dwell *with* me" (Vulg. *mecum erit*). — Notice the explanation of the name by two verbs זָבַר and זָבַל (both ἀπ. λεγ.). Are two different explanations combined as in the case of the name Joseph, vs. 23, 24?

104. Job xxviii. 17 : לא יֵעָרְכָנָה זָהָב וְכֹכַבִּית
 105. Dt. xxi. 20 : זָוֵל וּמִבָּא
 (Cf. Prov. xxiii. 20, 21, זָוֵל . . . סָבָא). — LXX, *συμβολοκοπῶν οἰνοφλυγῆ*.⁴⁸
 106. Ex. xxxiv. 15 : וְנָו אַחֲרֵי אֱלֹהֵיהֶם וַיִּכְחוּ לֵאלֹהֵיהֶם
 107. Jer. li. 2 : וְשִׁלַּחְתִּי לְכָכֶל יָרִים וְיָרוּהָ
 LXX, *καὶ ἐξαποστελῶ εἰς Βαβυλῶνα ὑβριστὰς καὶ καθυβρίσουσιν αὐτήν* = וְיָרִים וְיָרוּהָ.
 108. Hos. ii. 24, 25 :⁴⁹ וְהֵם יַעֲזְבוּ אֶת יִרְעָאֵל : וְיִרְעַתִּיהָ לִּי בָאָרֶץ

ח

109. Ezek. xxx. 21 : לְחִבְשָׁה לְחֻזְקָה
 110. יִקְרָא הָאָדָם שֵׁם אֲשֶׁתוֹ חָוָה כִּי הִוא הִיְתָה אִם כָּל הָי
 Gen. iii. 20.
 111. Jer. xxiii. 19 : וְסַעַר מִתְחַלֵּל עַל רֹאשׁ רְשָׁעִים יִחוּל
 112. Is. xxvi. 11 : יְהוָה רִמָּה יֶדֶךָ בָּל יִחְיֶינָה וְיִבְשׁוּ
 113. Job xxxi. 40 : תַּחַת חֲמָה יֵצֵא חֹחַ
 114. כִּי הִרְבָּה אִפְרַיִם מְזִבְחוֹת לְחַטָּא הָיוּ לוֹ מִזִּבְחוֹת לְחַטָּא
 Hos. viii. 11.
 Because Ephraim hath made a multitude of altars to *sin*, the altars became to him a *punishment*.⁵⁰ — *ὅτι ἐπλήθυνεν Ἐφραὶμ θυσιαστήρια, εἰς ἁμαρτίαν ἐγένοντο αὐτῷ θυσιαστήρια τὰ ἡγασμένα*.
 115. Prov. x. 16 : פְּעוּלַת צְדִיק לְחַיִּים תְּבוֹאָת רָשַׁע לְחַטָּאת
 116. Prov. iii. 22 : וַיְחַיֵּי חַיִּים לְנַפְשׁוֹ וְתָן לְנִגְרָתִיד

⁴⁸ Cf. Matth. xi. 19; Luc. vii. 34: *φάγος καὶ οἰνοπότης*.

⁴⁹ זָוֵל here, instead of the more usual נָטַע (*e.g.* Is. v. 7, lxi. 3; Jer. ii. 21), perhaps for the sake of the paronomasia with יִרְעָאֵל.

⁵⁰ That the words for 'sin' in Hebr., and in the Semitic languages generally, may also signify the consequence of sin, punishment, or the condition into which one is brought by sin, needs no proof; see, *e.g.*, Gen. xxxix. 9; Prov. xx. 2; cf. H. Schultz, *Alttestamentliche Theologie*⁴, p. 684. For Assyrian, see Haupt in *Hebraica*, I., 219.

117. אל תתן לחית נפש תורף חית ענייך אל תשכח לנצח
Ps. lxxiv. 19.

Deliver not unto the beast the soul of thy turtle-dove, forget not thy poor animals for ever (Del.).⁵¹

118. Job x. 12: חיים וחסד עשיתה עמדי
Cf. Ps. lxxiii. 4, cxix. 159.

119. Is. xxx. 18: ⁵² ולכן יחכה יהוה לחננכם ולכן ירום לרחמכם
And therefore will Jahveh wait to be gracious to you, and therefore will he arise to have mercy upon you (Del.).

120. Lam. ii. 8: ויאכל-חל וחומה
Cf. Is. xxvi. 1.

121. Ez. xxiv. 12: תאנים הלאות ולא תצא ממנה רבת הלאותה

122. Ps. xvii. 14: ממתים מהלך חלקם בחיים

123. Prov. xiii. 12: תוחלת ממשכח מהלך לב ועץ חיים תאזר באה

124. Is. xxii. 2: חלליך לא חללי חרב ולא מתי מלחמה
חללי חרב, Jer. xiv. 18; Ez. xxi. 19, xxxi. 18, xxxii. 20, 21, 25, 26, 28-32, xxxv. 8; Zeph. ii. 12 (15).

125. Job xxxvi. 15: יחלץ עני בעניו ויגל בלחץ אונים

126. Is. lvii. 6: ⁵³ במלך נחל חלקך

127. Dt. xxxii. 9: כי חלק יהוה עמו יעקב חבל נחלתו

128. Dt. xxxii. 14: ויניקו... תמאת בקר והלב צאן עם חלב כרים
For other combinations of חמאה and חלב cf. Gen. xviii. 8; Jud. v. 25; Is. vii. 22.

129. בלחי החמור חמור חמרתים בלחי החמור הכתי אלף איש
Jud. xv. 16.

With the jawbone of an ass heaps upon heaps, with the jawbone of an ass I have smitten a thousand men. — ἐν σαγόνι ὄνου

⁵¹ For conjectural emendations of the text, see Cheyne, *Psalms*, 396; *QPB.*, loc. — For תורף, LXX, Pesh., read a form of ירה.

⁵² Ew., Dillm., Bredenk., and Cheyne adopt the reading of two MSS.: ירום, "He will wait in stillness," which better suits the parallelism with יחכה.

⁵³ The "smooth stones" (cf. λίθοι λιπαροί, lapides uncti, lubricati) refer, it seems, to stone-fetishes, or stone-worship; cf. Wellhausen, *Reste arabischen Heidenthums*, p. 99 f.

ἐξ αλείφω ν ἐξήλειψα αὐτοὺς,⁵⁴ ὅτι ἐν τῇ σιαγόνι τοῦ ὄνου
ἐπάταξα χιλιούς ἀνδρας.

130. Gen. xi. 3 : וְהִתְחַמָּר הָיָה לָהֶם לַחֲמָר
131. Esth. ii. 17 : וְתִשָּׂא חֵן וְחֶסֶד לִפְנֵי
132. Ps. lvii. 5 : שְׂנִיֵּיהֶם חֲנִית וְחֻצִּים וְלִשְׁוֹנָם חֶרֶב חֲדָה
Cf. 1 Sam. xiii. 19, 22 ; Is. xlix. 2 ; Prov. v. 4.
133. Mi. iv. 11 : תִּתְחַנֵּף וְתִחַז בְּצִיּוֹן עֵינֵינוּ
134. Prov. xiv. 34 : וְחֶסֶד לְאֲמִים חֲסָאֵת
LXX, ἐλασσονοῦσι (= חסר) δὲ φυλὰς ἀμαρτίαι.
135. Job xxxix. 13 :⁵⁵ כָּנֵף רְנָנִים נַעֲלָסָה אִם אֲבָרָה הַסִּידָה וְנָצָה
"The wing of the ostrich vibrateth joyously ;—is she pious,
wing and feathers?" (Del.).
136. 2 Sam. xv. 30 : וְרֹאשׁ לּוֹ חֲפוֹי וְהוּא הוֹלֵךְ יָחַף
137. Nu. xxiv. 8 :⁵⁶ חֲצִיו יִמְחָק
138. Prov. viii. 27 ; cf. Job xxvi. 10 : בְּחֶקֶן חֹנֶה עַל פְּנֵי תְהוֹם
139. Mi. vii. 11 :⁵⁷ יוֹם הַהוּא יִרְחַק חֶק
On that day the borders (Keil and Orelli, the law) will be far removed.
140. בפלגות ראובן גדלים חקקי לב . . . לפלגות ראובן גדלים
Jud. v. 15, 16 : חֲקָרֵי לֵב
141. Gen. xlviii. 22 : אֲשֶׁר לִקְחָתִי . . . בְּחֶרְבִּי וּבִקְשָׁתִּי
Cf. Jos. xxiv. 12 ; 2 Ki. vi. 22.

⁵⁴ This rendering of the LXX is quoted in the *Theol. Zeitung* of Innsbruck, 1888, II., 264, in support of the reading חֲמֹרִתִּים, instead of חֲמֹרִתִּים, 'With the jawbone of the ass [the red one] have I reddened them'; cf. *Hebraica*, V., 198. But the conjecture is not plausible.—חֲמֹר = חֲקִיר, heap, is chosen here to accord with חֲמֹר, ass, and is also found 1 Sam. xvi. 20 (Keil).

⁵⁵ חֲסִידָה is thought to contain an allusion to the name of the stork, *avis pia*, whose treatment of its young is so different from that of the ostrich; see Gesenius, *Thes.*, s.v.—Hoffm.: "Is the wing of the ostrich too slothful, or doth it want wing and feather?" i.e. אֲבָרָה (Jud. xviii. 9 נַעֲצֵלָה = נַעֲנֵלָה).

⁵⁶ A plural is expected here, referring to צָרִים. Keil (with LXX) takes it as *instrum.*, which is rather forced ; Dillm. emends לְחֲצִי.

⁵⁷ Graetz, *Monatsschrift für Gesch. u. Wissensch. des Judenth.* 1886, p. 505, considers חֶק a dittograph, and for יִרְחַק, reads יִדְחַק, 'That day will be urged, pressed, i.e. hastened.'

- חֲרָבַת עַל כְּשָׁדִים . . . חֲרָבַת אֶל מִימִיָּה 142^a. Jer. l. 35-38 :⁶⁸
- יֵעַן בֵּיתִי אֲשֶׁר הוּא חֲרָב . . . וְאִקְרָא חֲרָב עַל הָאָרֶץ 142^b.
Hag. i. 9, 11.
LXX, καὶ ἐπάξω ῥομφαίαν (חֲרָב) ἐπὶ τὴν γῆν.
143. Ez. xxxiii. 27 : אֲשֶׁר בְּחֲרָבוֹת בְּחֲרָב יִפְּלוּ
144. Ez. v. 14 :⁶⁹ וְאַתָּנָךְ לְחֲרָבָהּ וּלְחֲרָפָהּ
145. Ez. vii. 14 : כִּי חֲרוֹנִי אֶל כָּל־מִזְמוֹנָהּ
146. שְׁמְרוּ מִן הַחֶרֶם פֶּן תִּתְּרִימוּ וּלְקַחְתֶּם מִן הַחֶרֶם וּשְׂמַתֶּם אֹת 146.
Jos. vi. 18, cf. vii. 11, 12 : מַחְנֶה יִשְׂרָאֵל לַחֶרֶם
147. נִוְחַרֶם אֹתָהֶם . . . וַיִּקְרָא שֵׁם הַמָּקוֹם חֲרָמָה 147.
Nu. xxi. 3 :
Cf. Jud. i. 17.
148. אֶל תִּחְרַשׁ מִמֶּנִּי פֶן תִּחְשָׁה מִמֶּנִּי וּנְמַשְׁלֹתִי עִם יוֹדְרֵי בּוֹר 148.
Ps. xxviii. 1.
149. בְּחֻשְׁבוֹן חֻשְׁבוּ עֲלֶיהָ רַעִיָּה 149.
Jer. xlviii. 2 :
150. תִּהְיוּ חֲשֵׁשׁ תִּלְדוּ קֶשֶׁת רוּחְכֶם אֵשׁ תֹּאכְלֶכֶם 150.
Is. xxxiii. 11 :
151. תֵּצֵא חֲתָן מִחֲדָרָו וְכֹלָה מִחֻפְתָּהּ 151.
Joel ii. 16 :

ט

152. Ps. cxix. 66 : טוב טעם ודעת למדני
153. Ez. xiii. 11 ;⁶⁰ cf. vs. 10, 14, 15, xxii. 28 : אמר אל מדי תפל ויפל

9

154. הוֹבִישׁ תִּירוֹשׁ אֲמַלֵּל יַצְהֵר׃ הִבִּישׁוּ אֲבָרִים...׃ הוֹפֵן הוֹבִישָׁה׃
והתאנה אֲמַלֵּלָה רִמּוֹן גַּם תִּמְרֹת וּתְפֹת כֹּל־עֵצֵי הַשָּׂדֶה׃
יִבְשׁוּ כִי הִבִּישׁ שָׁשׁוֹן מִן בְּנֵי אָדָם׃ Joel i. 10, 11, 12 :⁶¹
155. וּבִשְׁוֹ וַיִּבְהֲלוּ מֵאֵד כָּל אִיבֵי יִשְׂכּוּ יִבְשׁוּ רִנֵּעַ׃ Ps. vi. 11 :

⁵⁸ In vs. 38, Ew. and Graf read חָרַב.

⁵⁹ חרפה is omitted by LXX and Cornill.

⁶⁰ "תפל = טיח, vs. 12, used here on account of the ambiguous meaning of the word, and of the paronomasia with נפל" (Orelli).

⁶¹ הוּבִישָׁה, vs. 10, and הוּבִישָׁה, vs. 12^a, are probably to be derived from בִּישׁ, while הַבִּישׁוֹ, vs. 11, and הַבִּישׁ, vs. 12^b, are from בּוֹשׁ; cf. Holzinger in *ZATW*, IX., 99 f., and Schwally, *ibid.* VIII., 196. So Pesh. מִשַׁל רִבְשָׁל . . . וְנִהְיָ אֶכְרָא וְנִהְיָ חֲרִיתָא. The Vulg. renders all the הַבִּישׁ in this passage by 'confusum esse.'

156^a. ותאמר הפעם אודה אתיהוה על בן קראה את שמו יהודה
Gen. xxix. 35.

156^b. Gen. xlix. 8 : יהודה אתה יודוך אחיך

157. Am. vii. 10 : לא תוכל הארץ להקיל את כל דבריו

158. ותאמר אסף אלהים את חרפתי : ותקרא את שמו יסף לאמר
Gen. xxx. 23, 24 :⁶² יסף יהוה לי בן אחר

159. Ps. l. 2 : מציין מכלל יופי אלהים הופיע

160. Is. xxvi. 3 : יצר כמוד תצר שלום

161. Hab. ii. 18 : כי במח יצר יצרו עליו

162. (qere יקפאון) יקרות יקפאון
Zech. xiv. 6.

On that day there shall be no light; the precious ones (the stars) shall contract (*i.e.* cover) themselves. — LXX, ἐν ἐκείνῃ τῇ ἡμέρᾳ οὐκ ἔσται φῶς, καὶ ψῦχος καὶ πάγος (= יקרות יקפאון); so the other ancient versions, Ew., Umbreit).

163. Ps. xxv. 12 : מי זה האיש ירא יהוה יורנו בדרך יבחר

164. Ps. lxiv. 5 : ירהו ולא ייראו

165. Jos. xxiii. 5 : והוריש אתם מלפניכם וירשקם את ארצם
Cf. Jud. xi. 23.

166. Mi. i. 15 : עד הירש אביא לך יושבת מרשה
LXX, ἕως τοὺς κληρονόμους ἀγάγωσιν, κατοικοῦσα Λαχεῖς κληρονομία ἕως Ὀδολλὰμ ἥξει.

ב

167. Job xxxiii. 7 : ואכפי עליך לא יכבד
LXX, ἡ χεὶρ μου (= כפי), Vulg. eloquentia.

168. Prov. iv. 8 : תכבדך כי תחקקנה

169. Prov. xxv. 27 : אכל דבש הרבות לא טוב וחקך כבדם כבוד
"To investigate difficult things is an honor" (Del.).⁶³ — LXX, ἐσθλὴν μέλι πολλὸν οὐ καλόν· τιμᾶν δὲ χρὴ λόγους ἐνδόξους = כבוד מלים כבוד (Lagarde).

⁶² E. interprets the name 'Taker away' as though יסף was a contraction of יאסף (cf. 2 Sam. vi. 1; Ps. civ. 29); J. interprets 'Increaser.'

⁶³ Reading כבד.

170. 1 Sam. iv. 21 : **כבוד מִיִּשְׂרָאֵל** : ותקרא לנער אִי כבוד לאמר גלה כבוד מִיִּשְׂרָאֵל
 171. Jer. x. 25 : **אֶכְלוּ אֶת יַעֲקֹב וְאֶכְלֹהוּ וְיִכְלֹהוּ**
 172. Job xix. 27 : **כָּלוּ בְּלִיְתִי בַחֲקִי**
 LXX, πάντα δέ μοι συντετέλεσται ἐν κόλπῳ (= **כָּלוּ בְּלִיְתִי**).
 173. Job v. 26 : **תבוא בְּגֶלַח אֵלֶי קֶכֶר**
 174. Is. xxxii. 7 : **וְכָלִי כָּלְיוֹ רַעִים**
 The mean man — his means are evil.
 175. Neh. ix. 24 : **וּתְכַנֵּעַ לַפְּנִיָּהם אֶת יֹשְׁבֵי הָאָרֶץ הַכְּנַעֲנִים**
 176. **כֶּסֶּא כְבוֹד מָרוֹם מֵרָאשׁוֹן מְקוֹם מְקַדְּשֵׁינוּ : מְקֻנָּה יִשְׂרָאֵל יְהוָה**
 Jer. xvii. 12, 13.
 177. Prov. vii. 20 : ⁶⁴ **צָרוֹר הַכֶּסֶּף לֶקַח בִּידוֹ לְיוֹם הַכֶּסֶּא יִבּוֹא בֵּיתוֹ**
 178. Prov. xii. 16 : ⁶⁵ **אוִיל בְּיוֹם יוֹדֵעַ כְּעֶסֶם וּכְסָה קִלּוֹן עָרוֹם**
 179. Ps. cxlvii. 16 : **כַּפּוֹר כְּאֶפֶר יַפּוֹר**
 180. Ps. cxlv. 14, cxlvi. 8 : **זֹאנָה לִכְלֵל הַכְּפוּפִים**
 181. Ps. xxxvii. 20 : **וְאוֹיְבֵי יְהוָה יִכָּקֶר כָּרִים**
 LXX, ἅμα τῷ δοξασθῆναι αὐτοὺς καὶ ὑψωθῆναι (= **כָּרוֹם**).
 182. Is. xlv. 1, 2 : **כָּרַע בֵּל קָרָם נָבוֹ**
 183^a. Ez. xxv. 16 : **וְהִכְרַתִּי אֶת כְּרָתֵם**
 183^b. **הוּא יֹשֵׁב חֹבֶל הַיָּם גּוֹי כְּרָתִים . . . : וְהִיתָה חֹבֶל הַיָּם נֹת .**
 Zeph. ii. 5, 6 : **כְּרַת רַעִים**
 184. 2 Sam. viii. 18 : **וּבִנִּיהוּ בֶן יְהוֹיָדָע וְהִכְרַתִּי וְהַפְּלֵתִי**
 Cf. 2 Sam. xv. 18, xx. 7, 23 ; 1 Chr. xviii. 17.
 185. Ps. lxxiv. 6 : **בְּכִשְׁלִי וּכְיִלְפוֹת יְהִלְמוֹן**
 186. Nu. xiv. 45 : ⁶⁶ **וַיָּמוּם וַיִּכְתּוּם**

ל

187. Mi. vi. 3, 4 : **מָה הִלְאֵתִיךָ עֲנֵה בִי : כִּי הִעֲלֵתִיךָ מֵאֶרֶץ מִצְרַיִם**
 189. Joel i. 19 : **לְהִקְבֶּה לְהִטָּה כָּל עֲצֵי הַשָּׂדֶה**
 Cf. Joel ii. 3 ; Ps. lxxxiii. 15, cvi. 18 ; Job xli. 13.

⁶⁴ LXX, δι' ἡμερῶν πολλῶν, which Lagarde thinks a corruption of διχομήνην.

⁶⁵ Instead of the usual כִּכְסָה, for the sake of the paronomasia.

⁶⁶ Hiph. of כָּתַת. Professor Haupt explains such formations (instead of יָכַת) of verbs ע"ע as due to the analogy with verbs פ"נ ; cf. Huizinga, *Analogy in the Semitic Languages*, Amer. Journ. of Phil., XII., 32.

- להבת שלֵהֶבֶת
 190. Ez. xxi. 3 :
 ותאמר עתה הפעם יִלָּוה אישי אלי . . . על בן קרא שמו לְוִי.
 191^a. Gen. xix. 34.
 וגם את אחיך מטה לְוִי . . . הקרב אתך ויָלוּוּ עליך :
 191^b. Nu. xviii. 2 :
 רתם המרכבה לָרֶכֶשׁ יושבת לְכִישׁ
 192. Mi. i. 13 :

Ps. xxxv. 16 : בחנפִי לַעֲגִי מְעוֹג חֶרֶק עֲלֵי שְׁנִימוֹ : LXX, ἐπείρασάν με ἐξεμυκτῆ-
 ρισάν με μυκτηρισμόν.⁶⁷

מ

- יען כי מָאֵם העם הזה את מי השלח . . . ומְשׁוֹשׁ את רִצְיִן
 193. Is. viii. 6.⁶⁸
 והכיתם כל עיר מְבַצֵּר וכל עיר מְבַחֵר
 194. 2 Ki. iii. 19 :
 שמת מְבַצְרָיו מְחַתָּה
 195. Ps. lxxxix. 41 :
 ומבצר מְשֻׁנֵּב חומתֶיךָ הַשֵּׁשׁ הַשִּׁפִּיל
 196. Is. xxv. 12 :⁶⁹
 נִדְרָה מְדַמָּה
 197. Is. x. 31 :
 הַתְמַהֲמָהוּ וְהַתְמָהוּ הַשֵּׁתִּיעֲשֻׁעוּ וְשִׁעוּ
 198. Is. xxix. 9 :
 יום מְהוֹמָהּ וּמְבוֹסָהּ וּמְבוֹכָהּ
 199. Is. xxii. 5 :
 ותקרא שמו מוֹאֵב
 200. Gen. xix. 37 :
 עשה לך מוֹסֶרֶת וּמִמּוֹת
 201. Jer. xxvii. 2 :
 Cf. Nah. i. 13.
 ולדעת את מוֹצֵאֶךָ ואת מוֹבֵאֶךָ (מְבוֹאֶךָ)
 202. 2 Sam. iii. 25 :⁷⁰
 Cf. Ez. xliii. 11.
 חֶלֶק עָמִי יָמִיר אֵיךְ יָמִישׁ לִי לְשׁוֹבֵב שְׂדֵינִי וְיַחֲלֶק
 203. Mi. ii. 4 :⁷¹

⁶⁷ i.e. כְּחִנְיָנִי לַעֲגִי לַעֲגִי. Schwally would emend חֲרַפְּנִי (ZATW, XI., 258).

⁶⁸ The noun מְשׁוֹשׁ instead of the verbal sentence וְשִׁיעוּ, for the sake of the paronomasia with כָּאֵם (Del.). For various conjectural emendations, see the commentaries.

⁶⁹ שְׂחָה from שָׁחָה, after the analogy of עָע; cf. Huizinga, *Analogy in the Semitic Languages*, Amer. Journ. of Phil., XII., 32.

⁷⁰ The qere is to make the paronomasia more perfect.

⁷¹ The text is not intact; LXX read differently, and in part better. See Stade, *ZATW*, VI., 122 f., and Wellhausen, *ad loc.*

204. Ps. cxliv. 13 : מְזוּיְנוּ מִלְאִים מִפִּיקִים מִזֶּן אֶלְיָן
Our garners are full, affording all manner of store (prop. from kind to kind). — LXX, τὰ ταμεία αὐτῶν πλήρη, ἐξερευγόμενα ἐκ τούτου εἰς τοῦτο (= מִזֶּה אֶל זֶה ; so also Graetz).
205. הֲנִי מַחְלֵל אֶת מִקְדָּשִׁי גֵאוֹן עֹצֶם מַחְמֵר עֵינֵיכֶם וּמַחְמֵל נַפְשֵׁכֶם
Ez. xxiv. 21 :
Cf. vs. 25 (where מִשָּׂא is used for מַחְמֵל).
206. וַיֹּאמֶר יַעֲקֹב כֹּאשֶׁר רָאִים מַחְנֶה אֱלֹהִים זֶה וַיִּקְרָא שֵׁם הַמָּקוֹם הָהוּא מַחְנֵים
Gen. xxxii. 3 :
207. מַחְקָה רֹאשׁוֹ וּמַחְצָה וּחֻלְפָּה רָקְתוּ
Jud. v. 26 :
208. אֲשֵׁים מַחְשֹׁף לַפְּנֵיהֶם לְאוֹר וּמַעֲקָשִׁים לְמִישׁוֹר
Is. xlii. 16 :
209. אֵל תְּרוּחָה לִי לְמַחְתָּה מַחְסִי אַתָּה בְּיוֹם רָעָה
Jer. xvii. 17 :
210. אִיכָּה נִשְׁבַּר מִטָּה עֹז מִקֵּל תִּפְאָרָה
Jer. xlviii. 17 :
211. וְעַל מִידְבָּא מִזֶּאֱב וַיִּלֵּל
Is. xv. 2 :
212. מִנִּי מְכִיר יָרְדּוֹ מַחְקִיקִים
Jud. v. 14 :
213. וְאַתָּה חֶמֶת יְהוָה מִלֵּאֲתִי גִלְאֲתִי הִכִּיל
Jer. vi. 11 :
214. חֶמֶת מִלֵּךְ מִלֵּאֲבִי מוֹת וְאִישׁ חֶכֶם יִכְפָּרָנָה
Prov. xvi. 14 :
215. לָהֶן מִלְכָּא מִלְכִּי יִשְׁפֹּר עֲלֵיךְ
Dan. iv. 24 :
216. חֲבוּ מִמַּתִּיקִים וְכֹלוּ מַחְמָדִים
Cant. v. 16 :
217. וּמִנֶּדֶד לֹא מִנְעָתָ מִפִּיהֶם
Neh. ix. 20 :
218. מִנָּא מִנָּא תִּקֵּל וּפְרָסִין : דְּנָה פֶשֶׁר מִלְתָּא מִנָּא מִנָּה אֱלֹהָא מִלְכוּתָךְ וְהַשְׁלָמָה : תִּקֵּל תִּקְלָתָא בְּמֵאנִינָא וְהַשְׁתַּבַּחְתָּ חֶסֶר : פֶּרֶס פְּרִיסַת מִלְכוּתָךְ וַיְהִיבַת לְמִדֵּי וּפְרָס
Dan. v. 25–28.⁷²
219. וְהִנֵּה דִמְעַת הָעֹשְׁקִים וְאִין לָהֶם מְנַחֵם וּמִיד עֹשְׁקֵיהֶם כַּח וְאִין לָהֶם מְנַחֵם
Eccl. iv. 1 :
And behold the tears of the oppressed, and they have no comforter; and on the side of their oppressors is power, and they have no avenger⁷³ (Professor Haupt).

⁷² See J. D. Prince, *Mene, Mene, Tekel, Upharsin: an Historical Study of the Fifth Chapter of Daniel*, 1893. The nouns are now generally thought to be names of weights, mina, shekel, half-minas. The interpretation in vv. 26–28 is a series of plays on the meaning of the corresponding verbs, number, weigh, divide; the latter, by a second play, also suggests the Persians.

⁷³ מִיד (more commonly בִּיד), at the side of, cf. מִצַּד, Jos. xii. 9; 1 Sam. vi. 8.

220. הָעֶרְבִים לְגַד שֶׁלָּחַן וְהַמִּמְלָאִים לְמִנִּי מִמֶּסֶךְ : וּמִנִּיתִי אֶתְכֶם
לְחָרֵב וּבְלַחְכֶם לִטְבַּח תִּכְרְעוּ
Is. lxx. 11, 12 :
221. Is. xvi. 11 : וְקִרְבִּי לְקִיר חֶרֶשׁ :
עַל־כֵּן מַעֲי לְמוֹאֵב כְּכִנּוֹר יִהְיֶמוּ וְקִרְבִּי לְקִיר חֶרֶשׁ :
222. Is. xlviii. 19 : וְצִאֲצָאִי מַעֲיָךְ כְּמַעוֹתָיו
And thy offspring will be like the grains (gravel) ⁷⁴ thereof (the sea).
223. Is. xvii. 1 : ⁷⁵ הִנֵּה דִמְשֶׁק מוֹסֵר מַעִיר וְהִיתָה מַעֲי מִפְּלָה
224. Prov. xvi. 1 : ⁷⁶ לְאָדָם מַעֲרָבִי לֵב וּמִיְהוָה מִצְנָה לְשׁוֹן
225. Job xxxvii. 16 : ⁷⁷ הַתְּדַע עַל מִפְּלְשֵׁי עֵב מִפְּלָאוֹת הַיָּמִים יָדַעִים
LXX, . . . πτώματα πονηρῶν (= (מִפְּלֹאוֹת יָדַעִים)).
226. Is. xxix. 3 : וְצִרְתִּי עָלֶיךָ מִצָּב וְהִקִּמְתִּי עָלֶיךָ מִצָּרָת
227. Ps. cxix. 143 : צָר וּמִצּוֹק מִצָּאוֹנִי מִצּוֹתֶיךָ שֶׁשָּׁשְׁעִי
228. Dt. xxviii. 53, 55, 57 ; Jer. xix. 9 : בְּמִצּוֹר וּבְמִצּוֹק
229. Prov. xiii. 14 : תּוֹרַת חֵכֶם מְקוֹר חַיִּים לְסוֹר מִמִּקְשֵׁי מוֹת
Cf. xiv. 27. — LXX, ὁ δὲ ἄνους ὑπὸ παγίδος θανέιται (= וּפְתִי
מִמּוֹלֶשׁ יָמוֹת ; Jäger).
230. Hab. i. 6 : כִּי הִנֵּנִי מְקִים אֶת הַכַּשְׂדִּים הַגּוֹי הַמֵּר וְהִנֵּמְהָר
231. Ruth i. 20 : ⁷⁸ קָרְאָנִי לִי מָרָה כִּי שָׂדֵי הַמֶּר לִי
232. Jer. iv. 17, 18 : אֲתִי מָרָתָה . . . : וְאֵת רַעְתֶּךָ כִּי מֶר
233. Job xxxix. 18 : כֶּעֶת בְּמָרוֹם תִּמְרִיא תִשְׁחַק לַפּוֹם וּלְרִכְבוֹ
LXX, κατὰ καιρὸν ἐν ὕψει ὑψώσῃ, καταγελάσεται ἵππου καὶ τοῦ
ἐπιβάτου αὐτοῦ.

⁷⁴ So the ancient versions; others take מִעֵיתִי = מַעֲיִם, "the bowels thereof"; see Dillm. *in loc.*

⁷⁵ מַעֲי is rejected (with the LXX) by Lagarde, Cheyne, and Bredenk. as ditto-graph of מַעֲרִי; Dillm. would read מַעֲרִי.

⁷⁶ Wanting in the LXX.

⁷⁷ The ἀπ. λεγ. מפלאות, instead of the usual נפלאות, for the sake of the alliteration with מפלשי.

⁷⁸ On שָׂדֵי, see note on No. 438. Cf. Siegmund in Wagner's "Valkyrie": "Drum musst' ich Wehwalt mich nennen; Des Wehes waltet' ich nur."

234. וְכִי יִשְׁאַלְךָ הָעָם הַזֶּה . . . מַה מִּשָּׂא יְהוָה וְאָמַרְתָּ אֶת־מִשָּׂא
Jer. xxiii. 33 : וְנִשְׁשַׁתִּי אֹתָם
LXX, καὶ ἐὰν ἐρωτήσωσιν ὁ λαὸς οὗτος . . . τί τὸ λήμμα κυρίου;
καὶ ἐρεῖς αὐτοῖς ὅτι τὸ λήμμα; so Vulg., Pesh.⁷⁹
235. Ex. ii. 10 : וְתִקְרָא שְׁמוֹ מֹשֶׁה וְתֹאמַר כִּי מִן הַמַּיִם מָשִׁיתָהוּ
Cf. above, § 12, p. 116.
236. Prov. i. 6 : לְהִבִּין מָשָׁל וּמְלִיצָה דְּבָרֵי חֲכָמִים וְחֻדָּתָם
237. Neh. viii. 10 : לֵבֹו אָכְלוּ מִשְׁמָנִים וּשְׁתוּ מִמֶּתְקִים
238. Jer. xlviii. 21 : וּמִשְׁפָּט בָּא אֶל אֶרֶץ הַמִּישׁוֹר
239. Prov. xii. 5 : מִחֲשָׁבוֹת צָדִיקִים מִשְׁפָּט תִּחְבְּלוֹת רָשָׁעִים מִרְמָה
240. Is. v. 7 :⁸⁰ וַיִּקְוּ לְמִשְׁפָּט וְהָנָה מִשְׁפָּח לְצַדִּיקָה וְהָנָה צַעֲקָה
241. Is. xxv. 10 :⁸¹ וְנִדְּוֹשׁ מִוֶּאֱב תַּחְתּוֹ תִּבְהַדּוֹשׁ מִתְּבֵן בְּמִי מִדְּמָנָה

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242. Ez. ix. 4 : וְהִתִּיּוֹתָ מִן עַל מִצְחוֹת הָאֲנָשִׁים הַנִּצָּנְחִים וְהַנִּצָּנְקִים
243. Job xxiv. 15 : וְעֵין נֶאֱפָה שְׁמֵרָה נֶשֶׁף
244. Job xi. 12 : וְאִישׁ נָכוֹב יִקְבֹּב
245. Ez. xiii. 3 : הִוִּי עַל הַנְּבִיאִים הַנִּבְּלִים
LXX, οὐαὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν (= הַנְּבִיאִים
מִלְבָּם ; so Cornill).
246. 1 Sam. xxv. 25 : כִּשְׁמוֹ בֶן הוּא נָבֵל שְׁמוֹ וְנִבְּלָה עִמּוֹ
247. לֹא נֶאֱוָה לְנִבֵּל שְׁפֹת יִתֵּר אֵף כִּי לְנָדִיב שְׁפֹת שִׁקָּר
Prov. xvii. 7.
248. Ps. xviii. 13 (2 Sam. xxii. 13) : מִנִּפְהָ נִגְדּוּ עֵיבֵי עֶבְרֵי
249. נָדִי סִפְרָתָהּ אֶתָּה שִׁימָה דְּמַעְתִּי בְּנֶאֱדָךְ הֲלֹא בְּסִפְרָתָךְ
Ps. lvi. 9.

⁷⁹ Following the versions, Hitz., Graf, and many others read, אַתָּם הַמִּשָּׁא, a pointed play upon מִשָּׂא. — In vv. 38, 39, there is another play on מִשָּׂא: אִמְרָתֶם אֶת הַדָּבָר הַזֶּה מִשָּׂא יְהוָה . . . הֲנִי וְנִשְׁתִּי אַתֶּם נָשָׂא וְנִשְׁתִּי אַתֶּם. Here also it is better to read with the versions, Ew., Graf, *al.* נִשְׁתִּי נָשָׂא.

⁸⁰ In Assy. *saḥāpu* means 'overthrow, oppress'; perhaps מִשְׁפַּח is only a transposition of this root.

⁸¹ "Perhaps with allusion to the Moabite city Madmen, Jer. xlviii. 2, as *במ* to Moab" (Del.).

250. Job ii. 11 : וַיִּנְקְדּוּ יַחֲדוֹ לְבֹא לְנוֹד לוֹ וּלְנַחֲמוֹ
Cf. xlii. 11 ; Is. li. 19 ; Nah. iii. 7 ; Ps. lxix. 21.
251. Job xx. 17 :⁸² אֵל יִרְאֵ בְּפִלְגֹת נַהֲרֵי נַחְלֵי דְבַשׁ וְחִמְאָה
252. אִם רוּחַ הַמוֹשֵׁל תַּעֲלֶה עָלֶיךָ מִקֹּמֶךָ אֵל תִּנָּח כִּי מִרְפָּא יֵנִיחַ
Eccl. x. 4 : חֲטָאִים גְּדוּלִים
If the temper of the ruler riseth against thee, leave not thy place, for patience assuageth great wrongs.⁸³
253. וְתֹאמְרוּ לֹא כִי עַל סוּם נָנוּם עַל כֵּן תִּנּוּסוֹן וְעַל קָל נִרְכָּב עַל
Is. xxx. 16 : כֵּן יִפְלֹוּ רִדְפֵיכֶם
But ye said, No (we will not keep quiet), but we will flee on horses (of Egypt) ; therefore shall ye flee ; and on the swift will we ride ; therefore swift shall be your pursuers.
254. Jer. xlix. 30 : גָּסוּ גְדֵי
255. Gen. v. 29 : וַיִּקְרָא שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחָמֵנוּ מִמַּעֲשֵׂנוּ
LXX, καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ Νῶε λέγων Οὗτος διαναπαύσει ἡμᾶς (= יִנְחָמֵנוּ). Cf. above, § 12, p. 117.
256. Is. i. 24 : הוּי אֲנַחֶם מִצָּרֵי וְאַנְקָמָה מֵאֹיְבֵי
257. Is. xvii. 10 : עַל כֵּן תִּפְעִי נְטִיעַי נְעֻמִּים וְזִמְרַת זֶרַח תִּזְרְעֵנִי
Therefore thou plantest pleasant plants,⁸⁴ but settest them in with strange slips. — φυτεύσεις φύτευμα ἄπιστον (= לֹא נֶאֱמָנִים, Vulg. plantationem fidelem) καὶ σπέρμα ἄπιστον.
258. Job xviii. 19 :⁸⁵ לֹא יֵין לוֹ וְלֹא נֶכֶד בַּעֲמוֹ
Cf. Gen. xxi. 23 ; Is. xiv. 22.

⁸² Merx cancels נַהֲרֵי ; Hoffm. transposes חִמְאָה נַהֲרֵי.

⁸³ That is, the sufferings resulting from the sins of the ruler (Professor Haupt) ; it must then be pointed נִיָּח.

⁸⁴ Cheyne and Duhm, following the interpretation of Ew., render "plants of Adonis," considering נְעֻמִּים to be an epithet of this god used as a name. As the worship of Tammuz is not mentioned by any prophet before Ezekiel, it is doubtful, however, whether it had been introduced in Israel as early as the time of Isaiah. The reading of LXX seems preferable ; perhaps נֶאֱמָנִים was changed to נְעֻמִּים to remove the countersense which arose from the loss of the negative ; cf. Vulgate.

⁸⁵ Cf. Assy. *ninu*, "family," Fried. Del., *Assyr. Studien*, p. 20. Compare English "kith and kin," German "Kind und Kegel" ; in Cooper's "Pathfinder," Ch. x. : "She died leaving neither chick nor chiel behind her," to which Professor Haupt kindly called my attention.

259. Esth. iii. 12 : ⁸⁶ נִכְתָּב וְנִחַתָּם בַּמַּבֶּעֶת הַמֶּלֶךְ
וַיִּכְתְּבוּ וַיִּנְחֲבוּ אֵלֵיהֶם
260. Gen. xlii. 7 : נתתה לִירְאִיָּה נֶם לְהִתְנוֹסֵם מִפְּנֵי קִשְׁט
"Thou hast given them that fear thee a banner to lift themselves up because of the truth" (Del.). — LXX, ἔδωκας τοῖς φοβουμένοις σε σημείωσιν τοῦ φυγεῖν ἀπὸ προσώπου τόξου (קִשְׁט); similarly Vulg. Pesh.⁸⁷
- 261^a. וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מִסָּה וּמְרִיבָה עַל רִיב בְּנֵי יִשְׂרָאֵל.
Ex. xvii. 7 : ועל נִסּוֹתֵם אֶת יְהוָה
Cf. Nu. xx. 13; Dt. xxxiii. 8.
262. Is. x. 18 : וְהִיָּה כְּמָסָם נֶסֶם
And it (Asshur's glory) shall be like the pining away of a sick man.⁸⁸ — LXX, καὶ ἔσται ὁ φεύγων ὡς ὁ φεύγων ἀπὸ φλογὸς καιομένης; Vulg. et erit terrore profugus.
263. Gen. iv. 12 : נָע וְנָד תְּהִיָּה בָאָרֶץ
Cf. vs. 14; Is. xxiv. 20.
264. Ps. cxlvii. 1 : כִּי נָעִים נֶאֱוָה תְּהִלָּה
On נָעֵר נָעֵר, 1 Sam. i. 24, see Driver, *Hebrew Text of the Books of Samuel*, in loc. — In 2 Ki. ix. 4, הִנֵּעַר 2^o is probably dittograph (LXX, Pesh.).
265. Job xiv. 18 : הָר נֹפֵל יָבֹול
LXX, καὶ πλὴν ὄρος πίπτων διαπείσεται.⁸⁹
266. Is. lviii. 10 : וְתִפְקֵן לְרָעִב נֶפֶשׁ וְנֶפֶשׁ נִעְנָה תִשְׂבִּיעַ
And minister thy sustenance⁹⁰ to the hungry, and satisfy the afflicted soul.
267. Lam. iv. 15 : כִּי נָעִזוּ גַם נָעִזוּ
268. Nah. ii. 2 : ⁹¹ נִצּוֹר מִצִּירָה
LXX, ἔξαιρούμενος ἐκ θλάψεως (= נִצָּל מִצָּרָה).

⁸⁶ Wanting in the LXX.

⁸⁷ This reading is adopted by most recent commentators, but is exposed to grave objections.

⁸⁸ Cf. Syr. נִסָּא.

⁸⁹ So Lagarde, *Prophet. Chald.*, p. 1.: נִפֵּל יָפֵל.

⁹⁰ Lit., 'appetite, object of appetite.' — Graetz, *Monatschrift für Gesch. u. Wissensch. d. Judenth.*, 1886, p. 272, emends לְרָעִב לְחִיָּה, after Pesh.; cf. LXX.

⁹¹ Cf. Frd. Del., *Zeitschr. für Keilschriftforsch.*, II., 293 f.; *Prolegomena*, p. 127, n. 1.

283. Eccl. vii. 6 : כי בקול הַסִּירִים תַּחַת הַסִּיר בֶּן שַׁחַק הַכַּסִּיל
284. וַנִּשְׂאֲתֶם אֶת סִבּוֹת מַלְכְּכֶם וְאֶת בִּיּוֹן צִלְמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם
 אשר עשיתם לכם
 Am. v. 26 :
 And you carry Sakkuth your Moloch (or king), and Kaivan,
 the star of your god, the images which you have made for
 yourselves.⁹⁵
285. Job xl. 22 : ⁹⁶ יִסְבְּחוּ צִאֲלִים צִלְלוֹ יִסְבְּחוּ עֲרֵבֵי נַחַל
286. Eccl. x. 6 : יִתֵּן הַסֶּכֶל בְּמִרְמִים רַבִּים וְיִשְׁרִים בְּשֶׁפֶל יֵשְׁבוּ
287. Ps. lv. 9 : ⁹⁷ אַחִישָׁה מִפְּלֹט לִי מִרוּחַ סָעָה מִסָּעַר
288. Ez. ii. 6 : ⁹⁸ כִּי סְרָבִים וְסִלּוֹנִים אוֹתָךְ
 For briars and thorns are they (the people) with thee.
289. Dt. xxi. 18, 20 : בֶּן סוֹרֵר וּמוֹרֵה
 Cf. Jer. v. 23.
290. יֵשֶׁת חֶשֶׁךְ סִתְרוֹ סִבִּיבוֹתָיו סִכְתּוֹ הַשְּׂבֵת מִים
 Ps. xviii. 12 (2 Sam. xxii. 12).

ע

291. Prov. xxvi. 17 : מַחֲזִיק בְּאֹזְנֵי כֶּלֶב עֹבֵר מִתְעַבֵּר עַל רֵיב לֹא לוֹ
 LXX, ὥσπερ ὁ κρατῶν κέρκου κυνός, οὕτως ὁ προσεστὼς ἀλλοτρίας
 κρίσεως.
292. Is. x. 29 : עֲבְרוּ מִצְבְּרָה
293. Is. xxvi. 4 : בָּטְחוּ בִּי עֲדֵי עַד
 Cf. xlv. 17, lxv. 18 ; Ps. lxxxiii. 18, xcii. 8, cxxxii. 12, 14.
294. Jer. xvi. 19 : יְהוּהָ עֵינִי וּמִעֵינִי
 Cf. Ps. xxviii. 8.
295. Ez. xvi. 7, 22, 39, xxiii. 29 : עִירָם וְעִרְיָה
296. Ex. xxiii. 5 : ⁹⁹ וַחֲדַלְתָּ מִצִּיב לוֹ עֹב תַּעֲזֹב עִמּוֹ

⁹⁵ On Sakkuth and Kaivan, see Schrader, *KAT*.², p. 442; JOURNAL, Vol. XI., p. 86.

⁹⁶ Observe one alliteration enclosed in another after the scheme *abba*.

⁹⁷ For the *ἀπ. λεγ.* סָעָה, Graetz would read סוּפָה; cf. above, No. 278.

⁹⁸ See Cornill *in loc.*

⁹⁹ The same development of meaning of עֹב, 'let alone, allow to exist; pre-serve, save,' is also found in Assyrian in the Qal and Shaphel of this verb (*ēzēbu* and *šūzūbu*).

297. Zeph. ii. 4 : כי עֲזָה עֲזֹבָה תִּהְיֶה
298. Is. liv. 6 : כאשֶׁה עֲזֹבָה וְעֲזֹבַת רוּחַ
299. וְכָל אֲשֶׁר סָבִיבוֹתָיו עָזְרוּ וְכָל אֲנָפִיו אָזְרָה לְכָל רוּחַ
Ez. xii. 14.
LXX, καὶ πάντας τοὺς ἀντιλαμβάνομένους αὐτοῦ (= עֲזָרָיו) ; so
Pesh. and Cornill.
300. וַיִּקְרָא אֶת שְׁמָהּ אֶבְנֵן הָעֶזֶר וַיֹּאמֶר עַד הִנֵּה עֲזָרְנִי יְהוָה
1 Sam. vii. 12.¹⁰⁰
301. Ex. xviii. 4 : וְשֵׁם, הָאֶחָד אֱלִיעֶזֶר כִּי אֱלֹהֵי אָבִי בְּעֶזְרִי
302. Is. lxii. 3 : וְהָיִיתָ עֲטֹרַת תְּפָאֶרֶת בֵּיד יְהוָה
Cf. Ez. xvi. 12, xxiii. 42 ; Prov. iv. 9, xvi. 31.
303. בְּיוֹם הַהוּא יוֹשֵׁר הַשִּׁיר הוּא בְּאֶרֶץ יְהוּדָה עִיר עֲדֻלָּנִי יְשׁוּעָה
Is. xxvi. 1 : יֵשִׁית חֲזֹמֹת נֶחֱלַי
304. Is. xvii. 2 : ¹⁰¹ עֲזֹבוֹת עָרֵי עֲרָעָר לְעֶדְרִים תִּהְיֶינָה
LXX, καταλελειμμένη εἰς τὸν αἰῶνα (? = עָרֵי עֲרָ) εἰς κοίτην
ποιμνίων.
305. וַיְהִי לוֹ שְׁלֹשִׁים בָּנִים רַבִּים עַל שְׁלֹשִׁים עָרִים וְשְׁלֹשִׁים עָרִים
Jud. x. 4 : ¹⁰² לָהֶם
306. Mi. i. 10 : ¹⁰³ כָּבוּ אֶל תִּבְכּוּ
307. וַיֹּאמֶר יְהוֹשֻׁעַ מַה עֲבַרְתֶּנּוּ יַעֲקֹבִי יְהוָה . . . עַל בֶּן קָרָא שֵׁם
Jos. vii. 25, 26 : הַמָּקוֹם הַהוּא עֵמֶק עֶבֶר
LXX (cod. BF al.), καὶ εἶπεν Ἰησοῦς τῷ Ἀχάρ.¹⁰⁴
308. Is. xv. 5 (Jer. xlviii. 5) : מַעֲלָה הַלְחִית בְּכָבִדִּי יַעֲלָה בּוֹ
309. Is. xxi. 2 : עָלֵי עֵינָם

¹⁰⁰ Wellhausen, *Text der Bücher Samuelis*, conjectures for עַד הִנֵּה עֲזָרְנִי (or עֲזָרָה), "Witness may it be that Jahveh hath helped us."

¹⁰¹ Besides the alliteration there is perhaps also a play upon the etymology of עֲרָעָר, 'laid bare,' from עָרַר; cf. Jer. xlviii. 6, כַּעֲרִיעַר בְּכַדָּבָר. Dillm. takes the word here also as an appellative.

¹⁰² As if from a sing. עָרִי (as חֵילִים), instead of עָרִים for the sake of the paronomasia.

¹⁰³ Most modern commentators since Reland (*Palaestina illustr.* 534 ff.), "In Acco do not weep," considering כָּבוּ a contraction [or corruption] of כָּבְעוּ. On the LXX see Vollers, in *ZATW*, IV., 4.

¹⁰⁴ So also 1 Chr. ii. 7, the name is changed to adapt it to the explanation: וַיִּבְנֵי בְּרָקִי עֶבֶר עֹכֶר יִשְׂרָאֵל.

310. Gen. xix. 38: ותקרא שמו בן-עמי הוא אבי בני עמון
311. ויאמר אין קול ענות גבורה ואין קול ענות חלושה קול ענות
 Ex. xxxii. 18: אנכי שמע
 And he (Moses) said: It is not the shout of strength (*i.e.* of the victorious in battle), nor is it the cry of weakness (*i.e.* of the defeated); it is the voice of singing (around the golden calf) that I hear.
312. Ruth i. 21: למה תקראנה לי נעמי ויהיה ענה בי
313. Is. x. 30: עניה ענתות
 Poor Anathoth (sc.: listen (הקשיבי)! — Vulg. paupercula Anathoth.¹⁰⁵
314. עון וערפל
 Dt. iv. 11, v. 19; Ez. xxxiv. 12; Joel ii. 2; Zeph. i. 15;
 Ps. xcvi. 2; Job xxxviii. 9.¹⁰⁶
315. ארץ עפתה כמו אפל צלמות ולא סדרים ותפי כמו אפל
 Job x. 22.
 (Before I depart into) the land of deep darkness, like darkness itself, of the shadow of death and of confusion, and when it is bright it is like darkness. — LXX, εἰς γῆν σκοτόντων αἰώνιον, οὐ οὐκ ἔστιν φέγγος οὐδὲ ὄρα νύκτα βροτών.
316. Gen. xviii. 27: ואנכי עפר ואפר
 Cf. Job xxx. 19, xlii. 6.
317. Mi. i. 10:¹⁰⁷ בבית לעפרה עפר התפלשתי (התפלשי qere) ארץ, ברמל
 In Beth-le-Aphrah (Dust-home) bestrew thyself with dust (kethib, I have bestrewed myself). — LXX, γῆν καταπάσασθε κατὰ γέλωτα¹⁰⁸ ὑμῶν.
318. 1 Chr. iv. 9: ואמו קראה שמו יעבץ לאמר כי ילדתי בעצב
 Vs. 10:¹⁰⁹ ועשיתי מרעה לבלתי עצבי

¹⁰⁵ Pesh., Ew., Dillm., and Cheyne: "Answer her."

¹⁰⁶ Schwally, in *ZATW*, X., 178, suggests the pointing ערפל after the analogy of ברמל, ארץ, which is also favored by Syr. ערפלא.

¹⁰⁷ The parallelism favors the qere (Imv.). Hitz thinks that the kethib arose out of the intended allusion to פלשת (cf. on No. 63).

¹⁰⁸ הפרכם; cf. on No. 306 and Vollers, *l.c.*

¹⁰⁹ Perhaps יעבץ is an old nominal form from a lost stem עבץ, and being at a loss to explain it, the author connected it with עצב, which contains the same consonants; or, the name was originally יעצב, and was altered on account of its unfavorable signification to יעבץ by transposition.

319. 2 Ki. xvii. 4 : וַיַּעֲזְרוּהוּ מֶלֶךְ אַשּׁוּר וַיֹּאפְרוּהוּ בֵּית כְּלָא
LXX, καὶ ἐπολιόρκησεν αὐτόν ; Vulg. obsedit (= וַיַּעֲזְרוּהוּ).¹¹⁰
320. Dt. xxxii. 36 : וְאִפְסָה עֵצוֹר וְעִזּוֹב
Cf. 1 Ki. xiv. 10, xxi. 21 ; 2 Ki. ix. 8, xiv. 26.
- 321^a. וְאַחֲרֵי כֵן יֵצֵא אַחִיו וִידוֹ אֶחָת בְּעֶקֶב עֵשׂוֹ וִיקְרָא שְׁמוֹ יַעֲקֹב
Gen. xxv. 26.
- 321^b. Gen. xxvii. 36 : וַיֹּאמֶר הִבִּי קְרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבֵנִי זֶה פַעֲמִים
321^c. Hos. xii. 4 : בְּבֶטֶן עֶקֶב אֶת אֲחִיו
321^d. Gen. xxxii. 25 : וַיִּוָּתֵר יַעֲקֹב לְבָדוֹ וַיֹּאבֶק אִישׁ עִמּוֹ
322. Zeph. ii. 4 : וְעֶקְרוֹן תִּעְקָר
323. Mal. ii. 12 : יִכְרֹת יְהוָה לְאִישׁ אֲשֶׁר יַעֲשֶׂנָה עֵר וְעֵנָה
Jahveh will cut off to the man that doth it (marry a foreign woman) a waker (or caller) and answerer. — LXX, ἐξολοθρεύσει κύριος τὸν ἄνθρωπον τὸν ποιούντα ταῦτα ἕως καὶ ταπεινωθῇ (? = עֵד עֵנָה). — Vulg. magistrum et discipulum.¹¹¹
324. Is. ii. 19, 21 : בְּקוֹמוֹ לַעֲרֹץ הָאָרֶץ
325. Job ix. 9 : עֲשֵׂה עֵשׂ כְּסִיל וְכִמְיָה
Cf. for the last words, xxxviii. 31 ; Am. v. 8.
326. Gen. xxvi. 20 :¹¹² וִיקְרָא שֵׁם הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְּׂקוּ עִמּוֹ
327. Ps. vi. 8 : עֲשֵׂשָׁה מִכֶּעַם עֵינִי עֲתָקָה בְּכָל צוּרֵרִי

פ

328. לָתֵת לָהֶם פָּאֵר תַּחַת אֶפֶר שָׁמֶן שְׁשׁוֹן תַּחַת אֶבֶל מַעֲטָה תַּחֲלָה
תַּחַת רוּחַ כְּהָה וּלְקָרָא לָהֶם אֵילִי הַצֶּדֶק מִטַּע יְהוָה לְהַתְּפָאֵר
Is. lxi. 3.¹¹³
329. Esth. iii. 8 : יִשְׁנֻ עִם אֶחָד מִפָּאֵר וּמִפָּרָד בֵּין הָעַמִּים

¹¹⁰ Klostermann, וַיַּעֲזְרוּהוּ; cf. xxv. 1.

¹¹¹ So Luth., A. V., *al.*, following the rabbinical interpretation, *Shabb.*, 55 b. Orelli takes עֵר as ptc. qal in transitive sense, 'caller.' It is probably a proverbial phrase.

¹¹² Syr. אַתְעֶסֶק, according to Professor Haupt, primarily, 'show one's self hard, obstinate,' then 'quarrel'; in Arab. *'asiga*; 'love,' originally, 'be hard in love'; *'asiga*, 'be bent on a thing, be interested in a matter'; perhaps loanword from Aram. עֶסֶק, 'business, concern.'

¹¹³ Bickell transposes מַעֲטָה to the place before אֶבֶל: "oil of joy for the raiment of mourning, a song of praise for a failing spirit."

330. Is. xxiv. 17 : פָּחַד וּפַחַת וְפַח עַל־יָד יוֹשֵׁב הָאָרֶץ
Cf. vs. 18; Jer. xlviii. 43; Job xxii. 10; Lam. iii. 47.
331. Gen. x. 25 (1 Chr. i. 19) : שֵׁם הָאֶחָד פֶּלֶג כִּי בִימֵיו נִפְלְגָה הָאָרֶץ :
332. Ps. cxli. 7 : כִּמוּ פֶלַח וּבִקְעָה בָאָרֶץ
333. Jer. xlv. 14 : וְלֹא יִהְיֶה פָלִיט וְשָׁרִיד
Cf. Lam. ii. 22; 'ש' ופ', Jer. xlii. 17; Jos. viii. 22.
334. 1 Sam. xxi. 3 : ¹¹⁴ אֵל מְקוֹם פִּלְנִי אֶלְמִנִי
Cf. 2 Ki. vi. 8; Ru. iv. 1.
335. וַיִּקְרָא שֵׁם הַמְּקוֹם פְּנִיָּאל (פְּנוּאל v. 32) כִּי רָאִיתִי אֱלֹהִים פָּנִים
אל פנים
Gen. xxxii. 31 :
336. וַאֲמַרְתֶּם זֶכֶר פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל
Ex. xii. 27. ¹¹⁵
337. וַיִּשֶׂם אֶת פֶּסַל הַסֶּמֶל אֲשֶׁר עָשָׂה בְּבֵית הָאֱלֹהִים
2 Chr. xxxiii. 7.
- 338^a. וְאֵת שֵׁם הַשְּׁנִי קָרָא אֶפְרַיִם כִּי הִפְרַנִּי אֱלֹהִים בָּאָרֶץ עֲנִי
Gen. xli. 52.
- 338^b. הִבֵּה אֶפְרַיִם שְׂרָשֶׁם יָבֵשׁ פְּרִי כֹל יַעֲשֹׂון
Hos. ix. 16 :
- 338^c. כִּי הוּא בֵּין אֲחִים יִפְרִיא
Hos. xiii. 15 : ¹¹⁶
- 338^d. אֶפְרַיִם . . . מִמֶּנִּי פָרִיד נִמְצָא
Hos. xiv. 9 :
339. בְּגִדָיו יִהְיוּ פָרָמִים וְרָאשׁוֹ יִהְיֶה פָרוּעַ
Lev. xiii. 45 :
Cf. x. 6, xxi. 10.
340. שְׁלֹ הָיִיתִי יִפְרָפְרַנִּי וְאָחוֹ בְּעָרְפִי וַיִּפְצַּצְנִי
Job xvi. 12 :

¹¹⁴ Contracted פלמוני Dan. viii. 13. Cf. Syr. פלן, Arab. *fulān*. The Assy. *pul-pul* is a reduplication of the old Arabic dialect form *ful*, which is used by poets in the *Vocat.*, instead of *fulān*; see Haupt in *Beitr. zur Assyriologie*, I., 114, rem., and Johns Hopkins Univ. Circ. No. 29, p. 51; also Frd. Delitzsch, *Assyr. Wörterb.*, p. 334, and *Zeitschr. für Keilschrift.*, II., 320.

¹¹⁵ פסח, in Syr. פצח; Arab. *faṣuḥa*, with weakening of the original פ to פ with partial assimilation of the sibilant to the פ (as Professor Haupt explains it); Eth. *faṣḥa*, in the III. form *tafaṣḥa*, means in the other Semitic dialects, 'be lucid, bright, shining,' then 'be joyous, festive.' פֶּסַח may thus originally have had the meaning of 'feast, festival day,' so that the explanation of the word given in Exodus would be based on a popular etymology. In Hebrew the stem denotes also motion, walking; cf. 2 Sam. iv. 4; 1 Ki. xviii. 21.

¹¹⁶ Instead of פֶּרֶה, to agree better with the consonants in the name אפרים.

341. ותאמר מה פִּרְצֶתָּ עֲלֶיךָ פֶּרֶץ וּתְקַרֵּא שְׁמוֹ פֶּרֶץ
Gen. xxxviii. 29.
Cf. 2 Sam. v. 20 (1 Chr. xiv. 11), vi. 8 (1 Chr. xiii. 11).
342. סוסים וּפָרָשִׁים וּפָרָדִים נָתַנוּ עֲזָבוֹנֶיךָ Ez. xxvii. 14 : ¹¹⁷
343. וּפָשׁוּ פָרָשָׁיו Hab. i. 8 :
344. פְּתָאֵם יבֹא אִדּוֹ פֶּתַע יִשְׁבֵּר Prov. vi. 15 :
Cf. פֶּתַע פְּתָאֵם, Nu. vi. 9 ; Is. xxix. 5, xxx. 13.
345. יִפֹּת אֱלֹהִים לְיָפֶת Gen. ix. 27 :
346. ותאמר רחל נִפְתָּלִי אֱלֹהִים נִפְתָּלְתִּי עִם אַחֲתִי גַם יִכְלֹתִי וּתְקַרֵּא שְׁמוֹ נִפְתָּלִי
Gen. xxx. 8 : ¹¹⁸

צ

347. לא יֵצֵאָה יוֹשֶׁבֶת צֹאֲנָן Mi. i. 11 :
348. הַצִּיָּצִיִּים וְהַצִּפִּיעוֹת Is. xxii. 24 : ¹¹⁹
The scions and the offshoots.
349. יִהְיֶה צִבְאוֹת מִפְּקֵד צָבָא מַלְחָמָה Is. xiii. 4 :
350. בְּיוֹם הַהוּא יִהְיֶה צִבְאוֹת לַעֲטֹרֶת צָבִי וְלַצִּפִּירֶת תִּפְאָרָה
Is. xxviii. 5 : לשאר עמו
351. צָבַע רִקְמָתָם לְצֹאֲרֵי שָׁלָל Jud. v. 30 : ¹²⁰
352. צָדוּ צִעְדֵּינוּ Lam. iv. 18 :
353. וַתִּבֶּן צוֹר מְצוֹר לָהּ Zech. ix. 3 : ¹²¹
Cf. מִבְּצָר צָר, Jos. xix. 29.
354^a. וַיִּפֹּל אֲבָרָהָם עַל פָּנָיו וַיִּצְחָק . . . : אֲבָל שָׂרָה אֲשֶׁתְּךָ יֹלֶדֶת לָךְ
Gen. xvii. 17, 19 : בן וקראת את שמו יִצְחָק
354^b. ותאמר שָׂרָה צָחַק עֲשָׂה לִי אֱלֹהִים כָּל הַשְּׁמַע יִצְחָק לִי
Gen. xxi. 6.

¹¹⁷ LXX omits פִּרְשִׁים. Cornill considers פִּרְשִׁים a corrupt repetition of פִּרְרִים but פִּרְשִׁים is distinguished from סוּסִים as *fast, swift* horses. In Assy. *parāsu* means (in Niph.) 'fly off, hasten away.' The stem פִּרַּר in Assy. implies vehemence, then swiftness.

¹¹⁸ The form נִפְתָּלִים, which occurs only here, was coined perhaps to agree in sound with the name, and to distinguish it from נִפְתָּלִים, 'the crooked ones.'

¹¹⁹ These words are lacking in LXX.

¹²⁰ For שָׁלָל, Ewald and Barth conjecture שָׁנָל, 'lady'; sc. Sisera's wife.

¹²¹ "A paronomasia, and, at the same time, containing a double meaning, bulwark, and siege." Stade in *ZATW*, I., 48 f.

- 354^e. Gen. xxvi. 8: וירא והנה יצחק מצחק את רבקה אשתו
בארץ ציה וצלמנות
355. Jer. ii. 6: בארץ ציה וצמא
356. Ez. xix. 13: בארץ ציה וצמא
357. Is. xxxiv. 14: ופגשו ציים את איים
358. Dan. xi. 30: ¹²³ ובאו בו ציים פתים
Theod., καὶ εἰσελεύσονται ἐν αὐτῇ οἱ ἐκπορευόμενοι Κίτιοι
(= דִּי צִיִּיִּים). Cf. Nu. xxiv. 24, וצים מיד כתיים.
359. Jon. iv. 6: להיות צל על ראשו להציל לו מרעתו
360. Ps. cvii. 33: ¹²³ ישם . . . מצאי מים לצמאון
361. Zech. vi. 12: ¹²⁴ הנה איש צמח שמו ומתחתיו יצמח
362. Hos. viii. 7: צמח בלי יעשה קמח
363. הנה נא העיר הזאת קרבה לנום שמה והוא מצער אמלטה
נא שמה הלא מצער הוא . . . : על כן קרא שם העיר
Gen. xix. 20, 22: ¹²⁵ צוער
364. Gen. xxxi. 49: ¹²⁶ והמצפה אשר אמר יצף יהוה ביני ובינך
365. Jud. v. 4: יהוה בצאתך משער בצערך משדה אדום
Cf. Ps. lxxviii. 8.
366. Prov. xiii. 22: וצפון לצדיק חיל חוטא
367. Ps. xxxii. 7: אתה סתר לי מצר תצורני רני פלט תסוכבני
Thou art my hiding place, from trouble wilt thou protect me,
with songs of deliverance wilt thou compass me about. —
LXX, σύ μου εἰ καταφυγὴ ἀπὸ θλίψεως τῆς περιεχούσης με
(= תצורני), τὸ ἀγαλλιάμά μου, λύτρωσαί με ἀπὸ τῶν κυκλω-
σάντων με.¹²⁷

¹²² For ציִּים, Graetz (*Monatschrift*, 1886, p. 547) would read צִירִים, messen-
gers. — Jer. xlviii. 9, גָּצָא תָצֵא is prob. to be emended after LXX, תָּצֵה תָצֵה; see
Schwally, *ZATW*, VIII., 197, n. 3.

¹²³ The reverse order, vs. 35; Is xli. 18.

¹²⁴ Professor Haupt, who refers Ps. cxxxii. to Zerubbabel, sees in Ps. cxxxii. 17,
וְשָׁם אֶצְמִיחַ קֶרֶן, "There will I make a horn to sprout," etc., an allusion to צמח.

¹²⁵ מצער, instead of the more usual קטנה, to play on the name of the city.

¹²⁶ In the preceding, nothing has been said about a מצפה. Ewald therefore
(*Komposition der Genes.*, p. 64) conjectured והַמִּצְבָּה הַמִּצְפָּה, "And the pillar
he called Mizpah."

¹²⁷ פלט and רני chimes on both sides with מצר and תצורני. The two Inff. רני and פלט
are used in Genit. relation, and the former stands in the Plur.

368. Prov. xxiv. 10 : הַתְּרַפִּיתָּ כְּיוֹם צָרָה צָר כְּחֶכֶה
 "If thou art faint in the day of adversity — thy strength is narrow" (Del.).¹²⁸
369. Is. xxx. 6 : ¹²⁹ בִּארְצֵן צָרָה וְצוּקָה לָבִיא וְלִישׁ
 Cf. Prov. i. 27 ; צָרָה וּמְצוּקָה, Zeph. i. 15 ; Job xv. 24 ; לָבִיא וְלִישׁ, Job iv. 11.
370. Hos. xiii. 12 : צָרוּר עוֹן אִפְרַיִם צָפוֹנָה חֲמַתּוֹ

ק

371. Is. xxxiv. 11 : וַיִּרְשׁוּהָ קָצֵת וְקִפּוֹד
 Cf. Zeph. ii. 14.
372. Hos. ix. 6 : כִּי הִנֵּה הִלְכוּ מִשָּׁד מִצָּרִים תִּקְבְּצֵם מִן תִּקְבְּרֵם
373. כֹּה אָמַר יְהוָה . . . אֵל אֲחָאֵב בֶּן קוֹלִיָּה . . . : וְלָקַח מֵהֶם קִלְלָה . . .
 . . . לֵאמֹר יִשְׁמָךְ יְהוָה בְּצִדְקָתָהּ וּבְאֲחָב אֲשֶׁר קָלָם מֶלֶךְ
 Jer. xxix. 21, 22 : בְּבֹל בֹּאשׁ
374. 2 Ki. iv. 31 : וְאִין קוֹל וְאִין קִשְׁבַּ
375. וַיָּקָם יְהוָה אֶת דְּבָרוֹ אֲשֶׁר דִּבֶּר דְּבַר וְאֶקְוִים תַּחַת דּוֹד אָבִי
 1 Ki. viii. 20 (2 Chr. vi. 10).
376. Jer. xii. 13 : זָרְעוּ חֲטִיִּים וְקָצִים קָצְרוּ
377. Is. xxii. 5 : מִקְרָקֶר קֶר וְשׁוֹעַ אֶל הָהָר
 Kir undermineth, and Shoa is at the mount.¹³⁰
378. וַיֹּאמֶר מֶה אַתָּה רֹאֵה עָמוֹם וְאָמַר קְלוֹב קִיֵּן וַיֹּאמֶר יְהוָה אֵלַי
 Am. viii. 2 : כֹּה הִקֵּץ אֶל עַמִּי יִשְׂרָאֵל
379. כִּי עַל קִיצָהּ וּקְצִירָהּ הִיָּדָד נָפַל : . . . וּבְכֶרֶם לֹא יִרְנֵן וְלֹא
 יִרְעֶעַ יֵינ בִּיקְבִּים לֹא יִדְרֶה הַדִּירָהּ הִיָּדָד הַשְׁבֵּתִי
 Is. xvi. 9, 10.¹³¹
- Cf. Jer. viii. 20 (קִיצִיר, קִיֵּץ) ; Ps. xcv. 1 (רִנֵּן, רִוֵּעַ).
380. Job xxiv. 18 : קָל הוּא עַל פְּנֵי הַמַּיִם תִּקְלָל חֲלָקְתָם בִּארְצֵן

¹²⁸ LXX divide and read differently.

¹²⁹ Professor Haupt identifies לִישׁ with Assyr. *nêsu*; ל and נ often interchange in the Semitic languages.

¹³⁰ So Ewald, *Propheten*², Cheyne.

¹³¹ Besides the alliteration of הִיָּדָד with הִירָד, there is a striking contrast implied in the latter word: the joyous shout of the vintagers (the primary meaning of the word) has ceased (v. 10), the fierce cry of the invading enemies has surprised them (v. 9); cf. the parallel passage in Jer. xlviii. 32 f., הִירָד לֹא הִירָד.

381. Gen. iv. 1 : ותלד את קנן ותאמר קניתי איש את יהוה
 382. וירא את הקנני וישא משלו ויאמר איתן מושבך ושים בסלע קננד
 Nu. xxiv. 21 :
 383. Ez. vii. 6 : קנן בא בא הקנן הקנן אליך
 LXX and Cornill read only קנן בא.
 384. Hab. ii. 16 : ¹³² שבעת קלון מְכֹבֹד . . . וקִינְלוֹן עַל כְּבוֹדָךְ
 385. Is. xli. 2 : ¹³³ יתן כעפר חרבו כֶּקֶשׁ נִדְרָךְ כְּשִׁתּוֹ
 He maketh like dust their (the enemies of Cyrus) sword, like
 driven stubble their bow. Cf. Job xli. 20.
 386. Prov. vii. 3 : קֶשֶׁרם עַל אַצְבָּעוֹתֶיךָ כְּתָבָם עַל לֹחַ לִבְךָ

ר

387. ותקרא שם יהוה הדבר אליה אֵתָה אֵל רָאִי כִי אִמְרָה גַם הָלָם
 רָאִיתִי אַחֲרֵי רָאִי : עַל כֵּן קָרָא לְבֹאֵר כְּאֵר לְחֵי רָאִי
 Gen. xvi. 13, 14.¹³⁴
 388. ויחל שלמה לבנות את בית יהוה בירושלם בַּהֵר הַמִּזְבֵּיחַ אֲשֶׁר
 נִרְאָה לְדֹדֹר אֲבִיהוּ
 2 Chr. iii. 1 : ¹³⁵
 389. ותקרא שמו רְאוּבֵן כִּי רָאָה יְהוָה בְּעֵנָי
 Gen. xxix. 32.¹³⁶

¹³² ἀπ. λεγ. for קלילין (קלל), to suggest קיא קלון (Keil, Lange and Orelli); Vulg. vomibus ignominiae; cf. Stade, § 124^a.

Professor Haupt kindly calls my attention to the conjecture of E. Nestle in his *Marginalien und Materialien*, Tübingen, 1893, p. 1, that Gen. i. 9, 10, should be read יִקְרוּ, instead of יָקוּ; also 2 Chr. i. 16; Lev. xi. 36; Ex. vii. 19, מִקְרָה, instead of מִקְוֵה, comparing the Arabic *qaray*, to collect water in a reservoir; *qariyyun*, canal; *magran*, a place where water is collected. If this conjecture be adopted, then there would be a paronomasia in Jer. iii. 17; יִקְרָא; בַּעַת הַהִיא יִקְרָא; לִירוּשָׁלַם כִּסָּא יְהוָה וְנִקְרוּ אֵלֵיהֶם כָּל הַגּוֹיִם.

¹³³ Reading after the LXX: קֶשֶׁתם and חֲרָבָם.

¹³⁴ See Dillm.; Wellhausen's emendation and interpretation do not accord with the explanation of the name.

¹³⁵ Not was shown (the place), for which the Hoph. would be used, but appeared; the subject, Jahveh, is easily supplied from the preceding; the reference is to the event related in 2 Sam. xxiv. 16. For the derivations of הַמִּזְבֵּיחַ, cf. Ges., *Thes.*; Grill, in *ZATW*, IV., 145.—A play upon מִרְיָה and רָאָה is, according to Dillm., also to be recognized in Gen. xxii. 1, 8, 14.

¹³⁶ Lagarde, *Onomast. Sacra*, II., 95, suggests the reading רְאֻבֵן, as a corrupted Plur. fract. after the analogy of forms like עֲרֻעָר, and attempts to derive its meaning from the Arabic.—רְאָהָה, “to look upon with compassion”; so 1 Sam. i. 11; Ps. cvi. 44.

390. Zech. ix. 5 : ¹³⁷ תָּרָא אֲשַׁקְלוֹן וְתִירָא
391. Prov. xxii. 3 (xxvii. 12) : ¹³⁸ עָרוֹם רָצָה רָעָה וְנִסְתָּר
392. Job xxiii. 6 : הִבְרָב כַּח יָרִיב עַמִּדִי
393. Hab. iii. 2 : בָּרָנוּ רַחֵם תּוֹכוֹר
394. Joel ii. 10 : לַפְנֵינוּ הִנֵּה אֶרֶץ רָעִשׁוּ שָׁמַיִם
Cf. Is. xiii. 13, xiv. 16 ; Ps. lxxvii. 19 ; Job xxxix. 24. רַעֵשׁ וּרְגָז
395. Is. xv. 4 : ¹³⁹ עַל בֶּן חֶלְצִי מוֹאֵב יָרִיעֵנוּ נִפְשׁוֹ יָרָעָה לוֹ
Therefore Moab's warriors wail, his soul quailleth within him. —
LXX, διὰ τοῦτο ἡ ὁσφὺς (= חֶלְצִי) τῆς Μωαβίτιδος βοᾷ, ἡ ψυχὴ αὐτῆς γνῶσεται (= יָרָעָה).
396. Ps. xxxiv. 11 : כְּפִירִים רָשׁוּ וְרָעִבוּ
397. וִיקְרָא שְׁמָהּ רְחֹבֶת וַיֹּאמֶר כִּי עֵתָה הִרְחִיב יְהוָה לָנוּ
Gen. xxvi. 22.
398. Dt. xxiv. 6 : לֹא יִחְבֹּל אִישׁ רַחֲמִים וְרֶכֶב
399. קָרָא שְׁמָהּ לֹא רָחֲמָהּ כִּי לֹא אוֹסִיף עוֹד אֶרְחֶם אֶת בֵּית יִשְׂרָאֵל
Hos. i. 6.
Cf. ii. 5.
400. Jud. vi. 32 : וִיקְרָא לוֹ בְּיוֹם הַהוּא יִרְבִּעַל לֵאמֹר יָרֵב בּוֹ הַבַּעַל
401. Job xiv. 9 : מֵרִיחַ מִיִּם יִפְרִיחַ
402. Gen. viii. 21 ¹⁴⁰ (thirty-eight times in the O. T.) : רִיחַ נִיחַח
403. Ps. xv. 3 : לֹא עָשָׂה לְרַעְהוּ רָעָה
Cf. xxviii. 3 ; Zech. viii. 17 ; Prov. iii. 29.
404. Prov. xiii. 20 : וְרָעָה כְּסִילִים יִרְוֶעַ
LXX, γνωσθήσεται (= יִרְוֶעַ).
405. Prov. xviii. 24 : אִישׁ רָעִים לְהִתְרוֹעֵעַ
Wanting in the LXX ; Theod., ἀνὴρ ἐταυριῶν τοῦ ἐταυρεύσασθαι ;
Gr. Ven., ὥστε ἀλαλάζειν.

¹³⁷ Similar combinations of רָאָה with רָא : Is. xli. 5 ; Ps. xl. 4, lii. 8, cxii. 8 ; Job vi. 21, xxxvii. 24 (accidental, Gen. xlii. 35 ; Ex. xiv. 13, 31 ; Dt. xx. 1, xxviii. 10 ; 1 Sam. xxviii. 5, 13 ; 2 Sam. xiii. 28 ; 1 Ki. iii. 28).

¹³⁸ Similar combinations of רָאָה (רָא) with רָעָה (רָע) : Ex. x. 10 ; Ps. xxiii. 4, xlix. 6, xc. 15 ; Prov. xxiv. 18 ; Neh. ii. 17.

¹³⁹ יָרַע only here, and the derivative יִרְעָה, 'curtain.'

¹⁴⁰ For נִיחַח, from נִיחַ, a formation like נִיצֵץ.

406. 1 Chr. vii. 23 : ויקרא את שמו כְּרִיעָה כי כְּרִיעָה היתה בביתו
 407. ויהוה . . . דבר עליך רָעָה בנלל רַעַת בית ישראל
 Jer. xi. 17.
 408. Prov. xiv. 32 : ¹⁴¹ בְּרַעְתּוֹ יִדְחָה רָשָׁע
 409. Is. xxix. 6 : מִעַם יְהוָה צְבָאוֹת תִּפְקֹד בְּרַעַם וּבְרַעֲשׁ
 410. Jud. x. 8 : וַיִּרְעֲצוּ וַיִּרְצְצוּ
 411. Ez. xvii. 20 : וּפְרִשְׁתִּי עָלָיו רִשְׁתִּי
 Cf. Lam. i. 13.

ש

412. Ex. xxii. 8 : עַל שָׂה עַל שְׁלֵמָה
 413. 1 Ki. xviii. 27 : ¹⁴² כִּי שִׁיחַ וְכִי שִׁיג לֹא
 414. Lam. iv. 21 : שִׁישִׁי וְשִׁמְחִי בַת אָדוֹם
 Cf. Ps. xl. 17 (lxx. 5) ; שְׁשׁוֹן וְשִׁמְחָה, Is. xxii. 13, xxxv. 10,
 li. 11, Jer. vii. 34, xv. 16, xvi. 9 ; Zech. viii. 19 ; Ps. li. 10 ;
 שְׁמַחָה וְשִׁשׁוֹן, Esth. viii. 16, 17.
 415. וַתֹּאמֶר לֹאֵה נָתַן אֱלֹהִים שְׁכָרִי . . . וַתִּקְרָא אֶת שְׁמוֹ יִשְׁשָׁכָר
 Gen. xxx. 18.¹⁴³
 416. Eccl. ix. 5 : ¹⁴⁴ וְאִין עוֹד לֶחֶם שְׁכָר כִּי נִשְׁכַּח וְכָרֶם
 417. Gen. xxxi. 27 : וַאֲשַׁלַּח בְּשִׁמְחָה וּבְשִׁירִים
 Cf. 2 Chr. xxiii. 18.
 418. Is. lv. 12 : כִּי בְשִׁמְחָה תִּצְאוּ וּבְשָׁלוֹם תִּבְלֹן
 Cf. Prov. xii. 20.
 419^a. וַיֵּצֵא הָרֹאשׁוֹן אֲדָמוֹנִי כָּלֹ כְּאַדְרֶת שִׁנָּה וַיִּקְרָאוּ שְׁמוֹ עֶשׂוֹ
 Gen. xxv. 25.
 419^b. Gen. xxvii. 11 : הֵן עֶשׂוֹ אָחִי אִישׁ שְׁעִיר
 420. Job xxvii. 21 : וַיִּשְׁאַהֲוּ קָדִים וַיִּלְךְ וַיִּשְׁעָרְהוּ מִמְּקוֹמוֹ

¹⁴¹ Similar combinations: xii. 21, xiii. 17, xv. 28, xi. 5 ; Ps. vii. 10, x. 15, xxxiv. 22 ; Is. iii. 11.

¹⁴² שִׁיג is ἀπ. λεγ.; Klost. omits.

¹⁴³ On the pronunciation and derivation of the name, see Delitzsch *in loc.*

¹⁴⁴ שְׁכָר (instead of חֶלֶק or יִתְרוֹן, which are elsewhere used in Eccl.) perh. for the sake of the paronomasia with וְכָרֶם,

421. Job xxvii. 23 : ¹⁴⁵ יִשְׁפַּק עָלֵינוּ כְּפִימוּ וַיִּשְׂרַק עָלֵינוּ מִמְּקוֹמוֹ
 422. Is. i. 23 : שְׂרִידֵי סוֹרְרִים
 "Thy law-makers are law-breakers" (Cheyne). Cf. Hos. ix. 15.
 423. 2 Ki. xxiv. 12 : ¹⁴⁶ וְשָׂרֵיו וְסָרִיסָיו
 424. וַיֹּאמֶר לֹא יִגְעַב יְאֹמֶר עוֹד שֶׁמֶךְ כִּי אִם יִשְׂרָאֵל כִּי שְׂרִיתָ עִם
 אֱלֹהִים וְעִם אֲנָשִׁים וְתוֹכֵל
 Gen. xxxii. 29 :
 425. Mi. vii. 3 : הַשֵּׁר שׂוֹאֵל וְהַשֹּׁפֵט בְּשָׁלוֹם
 Cf. Ex. ii. 14.

ש

426. Zeph. i. 15 : יוֹם שָׂאָה וּמִשׂוֹאָה
 Cf. Job xxx. 3, xxxviii. 27.
 427. 1 Sam. i. 20 : ¹⁴⁷ וְתִקְרָא אֶת שְׁמוֹ שְׁמוּאֵל כִּי מִיְּהוָה שְׂאֵלָתִי
 428. וַיִּתֵּן יְהוָה לִי אֶת שְׂאֵלָתִי אֲשֶׁר שְׂאֵלָתִי מַעֲמֹ : וְגַם אֲנִכִּי
 הִשְׂאֵלְתִּיהוּ לַיהוָה
 1 Sam. i. 27, 28 :
 429. הִשְׂאֵלְתִּי בֶן מֵאֵת אֲדֹנִי הֲלֹא אָמַרְתִּי לֹא תִשְׁלָה אֹתִי
 2 Ki. iv. 28. ¹⁴⁸
 430. Jer. xlviii. 11 : ¹⁴⁹ שְׂאֵנָן מוֹאֵב מִנְעוּרָיו וּשְׁקֵט הוּא אֶל שְׁמֶרְיוֹ
 Cf. xxx. 10 (xlv. 27).
 431. Is. xxiv. 12 : נִשְׁאָר בַּעִיר שְׁמָהּ וּשְׂאֵיָהּ יִפֹּת שְׁעָרָהּ
 432. Lam. iii. 47 : הַשֵּׂאת וְהַשְׁכֵּר

¹⁴⁵ "The accumulation of the terminations *émo* and *ómo*," says Delitzsch, "give a thunderous roll and an impress of gloom to this conclusion of the description of judgment, as in the Psalms these terminations uniformly recur where moral depravity is mourned over, and divine judgment threatened (e.g. Ps. xvii., xlix., lviii., lix., lxxiii.)."

¹⁴⁶ Not סָרִיסָיו, as סָרִיס stands for סָרִיסִים (form *qattil*), with lengthening of the patach into gameṣ after resolution of the doubling; wherefore the latter is unchangeable. The plur. סָרִיסִים (alongside of 'סָר) is therefore incorrect; cf. the same confusion in פָּרָשִׁים, horses, and פָּרָשִׁים, horsemen, which latter stands for פָּרָרְשִׁים; cf. on No. 342 (Professor Haupt).

¹⁴⁷ Cf. above, § 12, p. 117.

¹⁴⁸ Klostermann thinks that תִּשְׁנָה (comp. Dt. xxvii. 18) was the original reading.

¹⁴⁹ According to Professor Haupt, not a pilel form, as usually explained, but simply the stem שִׂאֵן with the nominal ending *an*, as in קִרְבָּן, etc.; cf. above on No. 347.

433. Ez. xxxix. 2 : וְשִׁבְתִּיהָ וְשִׂיאֶתֶיהָ
434. Gen. xli. 47 : וְתַעֲשֶׂה הָאָרֶץ בְּשָׂבַע שְׁנֵי הַשָּׂבָע לְקַמְצִים
Cf. vs. 53, 54.
435. על כן קרא למקום ההוא בְּאֵר שָׂבַע כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם
Gen. xxi. 31.¹⁵⁰
436. Ex. xxii. 9 : או נִשְׁבֵּר או נִשְׁבָּה
Cf. Ez. vi. 9.
437. Ez. vi. 6 : ¹⁵¹ וְנִשְׁבְּרוּ וְנִשְׁבְּתוּ גְלוּלֵיכֶם
438. Is. xiii. 6 ; Joel i. 15 : כְּשׁוֹד מִשְׁדֵּי יָבוֹא
439. Is. li. 19, lx. 18 ; Jer. xlviii. 3 : הַשֹּׂדֶה וְהַשָּׂבָר
440. Joel i. 10 : שָׂדֵה שָׂדֵה אֲבֵלָה אֲדָמָה
441. Is. xxxii. 12 : ¹⁵² עַל שְׂדֵים סָפְדִים עַל שְׂדֵי חֹמֶד
442. וּבִשְׂדֵפוֹן וּבִיֶּרְקוֹן
Dt. xxviii. 22 ; 1 Ki. viii. 37 (2 Chr. vi. 28) ; Am. iv. 9 ;
Hag. ii. 17.
443. וְהָשִׁיבוּ אֶל לִפְסָם בָּאָרֶץ אֲשֶׁר נִשְׁבְּעוּ שָׁם וְשָׁבוּ וְהִתְחַנְּנוּ אֵלֶיהָ
1 Ki. viii. 47 : בָּאָרֶץ שְׁבִיהֶם
Cf. Dt. xxx. 1-3 ; 2 Chr. xxx. 9.
444. בָּשׁוּב יִהְיֶה אֶת שְׁבִיַּת צִיּוֹן הֵייוֹ כַּחֲלָמִים : שׁוּבָה יִהְיֶה אֶת
Ps. cxxvi. 1, 4 : ¹⁵³ שְׁבִיתָנוּ (שְׁבִיתָנוּ) כַּאֲפִיקִים בְּנוֹב
When Jahveh brought back the captives of Zion we were like
those that dream. Restore, O Jahveh, our prosperity, as
streams in the south country.
445. יָשׁוּבוּ בָנִים שׁוֹבְבִים אֶרְפָּא מִשׁוֹבְתֵיכֶם
Cf. vs. 12, 14 ; Hos. xiv. 5.

¹⁵⁰ Cf. ch. xxvi. 33, where the name בְּאֵר שָׂבַע is connected with the numeral שבעה, seven.

¹⁵¹ LXX omits וְנִשְׁבְּתוּ.

¹⁵² On the text, see Stade, *ZATW*, IV., p. 267, rem. 1 ; Duhm, *ad loc.*

¹⁵³ שְׁבִיַּת is prob. transcriptional error for שְׁבִית. The phrases שׁוּב שְׁבִיַּת and שְׁבִיַּת שׁוּב, though frequently confused, are not identical in origin or meaning. שְׁבִיַּת שׁוּב, which is pre-exilic, is a *figura etymologica*, meaning 'restore the former condition'; שְׁבִיַּת שׁוּב, on the other hand, which originated after the deportation, is a paronomasia, meaning 'bring back the captivity, captives.' In Ps. cxxvi., there is thus a two-fold play in שְׁבִיַּת שׁוּב, vs. 1, and שׁוּב שְׁבִיַּת, vs. 4. So Professor Haupt.

446. עד מתי תתחמקין תבת השובבה כי ברא יהוה חדשה בארץ
נקבה תסובב גבר Jer. xxxi. 22 : ¹⁵⁴
447. בשוט ל'שון תחבא ולא תירא משוד כי יבוא Job v. 21 : ¹⁵⁵
448. שוט שוטף כי יעבור לא יבואנו Is. xxviii. 15, 18 : ¹⁵⁶
449. ישנעו ואין מושיע Ps. xviii. 42 :
450. הוא ישופך ראש ואתה תשופנו עקב Gen. iii. 15 : ¹⁵⁷
451. למען שורקי הישר (הושר kethib) לפני דרכך Ps. v. 9 :
Cf. xxvii. 11.
452. דאנה בלב איש ישחנה ודבר טוב ישמחנה Prov. xii. 25 : ¹⁵⁸
453. יבכה יהוה בשחפת ובקדחת ובדלקת ובחרחר ובחרב ובשדפון
ובירקון Dt. xxviii. 22 :
454. נתיב . . . לא הדריכוהו בני שחן לא עדה עליו שחל
Job xxviii. 7, 8.
455. שחת מעדו שפח יהוה בציון מועד ושפת Lam. ii. 6 :
456. יחשך נפשו מני שחת וחיתו מעבר בשלח Job xxxiii. 18 :
457. וזרעות השטף ישמפו מלפניו Dan. xi. 22 :
458. אהללה שם אלהים בשיר . . . ותוטב ליהוה משור פר מקרין
ומפריים Ps. lxix. 31, 32 :
459. ותקרא את שמו שת כי שת לי אלהים זרע אחר
Gen. iv. 25. ¹⁵⁹
460. אם אשפך ירושלם תשפח ימיני Ps. cxxxvii. 5 : ¹⁶⁰
461. שכלם מתאימות ושכלה אין בהם Cant. iv. 2 :

¹⁵⁴ LXX presents a different text; see Workman, p. 346.

¹⁵⁵ Hoffmann, *בושר*, the demon of sickness, after Ps. xci. 6. — The combination occurs also Eccles. xi. 9: *σύντριμμα καὶ μᾶστις*.

¹⁵⁶ Duhm surmises that Is. wrote שוט שוטט, the second word as genit., "stachelpeltsche."

¹⁵⁷ Professor Haupt, *Beiträge zur Assyrl. Lautlehre*, p. 101, rem. 6, suggests that in this much-vexed passage there is a play on the words שוף and שאף, שוף being put for תשופנו, to agree more closely with ישופך. Such anomalies are often met in paronomasia. This explanation removes all difficulties.

¹⁵⁸ In the Talm. *Yoma*, 74^b, the suffix is referred to ראנה, and the word is in a playful manner explained; either he shall shake it off his mind (יסיחנה מרעתו), or he shall tell it to others (יסיחנה לאחרים), and by this relieve his heart.

¹⁵⁹ See above, § 12, p. 119.

¹⁶⁰ Dyserinck emends תיכש; Graetz, better, תכחש; cf. Ps. cix. 24.

462. Job xxi. 23 : ¹⁶¹כלו שלֹאֵנָּן וְשָׁלוּ
לא שְׁלוֹתַי ולא שְׁקֻמָּתִי
463. Job iii. 26 :
שָׂאוּ שְׁלוֹם יְרוּשָׁלָּם יִשְׁלֹו אַחֲבִיד : יהי שְׁלוֹם בְּחִילְךָ שְׁלוֹהָ
בִּארְמֻנוֹתֶיךָ
Ps. cxxii. 6, 7 :
- 465^a. 1 Chr. xxii. 9 : בימיו ... וְשָׁקֵט אֶתֵּן ...
465^b. 1 Chr. xxix. 19 : וְלִשְׁלָמָה בְּנֵי תָן לִבָּב שָׁלֹם
466. Prov. vii. 14 : וּבְחֵי שְׁלָמִים עָלַי הַיּוֹם שְׁלָמָתִי נִדְרִי
467. Jer. xxxiii. 9 : וְהָיְתָה לִי לְשֵׁם שְׁשׁוֹן לְתַהֲלֶלָה וּלְתַפְאֶרֶת
468. Is. xiv. 22 : וְהִכְרַתִּי לִבְבַל שֵׁם וְשָׂאָר
Cf. וְשִׂאֲרֵיתִי, 2 Sam. xiv. 7.
469. Eccl. vii. 1 : טוֹב שֵׁם מִשְׁמֵן טוֹב
470. Mal. iii. 20 : וּזְרַחָה לִבָּם יִרְאֵי שְׁמִי שְׁמֵשׁ צִדְקָה
471. Ez. xxiii. 33 : ¹⁶²כּוֹס שְׁמָה וְשְׁמָמָה
472. Jer. v. 30 : שְׁמָה וְשִׁעְרוֹרָה . . . בֶּאֱרֶץ
473. Mi. vi. 16 : ¹⁶³לִמְעַן תִּתֵּן אֶתְךָ לְשְׁמָה וְיִשְׁבִּיָּה לְשִׁרְקָה
474. Lev. xxvi. 32 : וְהִשְׁמַתִּי אֲנִי אֶת הָאָרֶץ וְשְׁמִמּוֹ עָלֶיהָ אִי־כִבֶּם
Cf. Ez. xii. 19.
475. Jer. ii. 12 : שְׁמוֹ שְׁמִים
476. Is. v. 6 : וְעֵלָה שְׁמִיר וְשִׁית
Cf. vii. 23, 24, ix. 17, x. 17, xxvii. 4.
477. Ps. xlv. 8 : עַל כֵּן מִשְׁתַּחֲוֶה אֱלֹהִים אֱלֹהֶיךָ שְׁמֵן שְׁשׁוֹן מִחֲבֵרֶיךָ
478. Cant. i. 3 : שְׁמֵן תִּזְרַק שְׁמֶךָ
479. וַעֲשֵׂה יְהוָה צְבָאוֹת לְכָל הָעַמִּים בְּהֵרָה הוּא מִשְׁתַּחֲוֶה שְׁמִנִּים
שְׁמִרִים שְׁמִנִּים מְמַחֲוִים שְׁמִרִים מְזַקְקִים
Is. xxv. 6 : ¹⁶⁴
480. וְתֹאמַר כִּי שִׁמְעָה יְהוָה כִּי שְׁנוּאָה אֲנִי . . . וְתִקְרָא שְׁמוֹ שְׁמֵעוֹן
Gen. xxix. 33.

¹⁶¹ Formed from שֹׁאֵן by epenthesis (Del.); or transcriptional error for that word (Stade, Merx, Hoffm.).

¹⁶² Other combinations of שְׁמָה וּשְׁמָמָה, xxxii. 15, xxxiii. 28, 29, xxxv. 3, 7.

¹⁶³ Similar combinations of ש' וְשִׁר', Jer. xix. 8, xxv. 9, 18, xxix. 18, xlix. 17, li. 37; the verb, 1 Ki. ix. 8.

¹⁶⁴ "for the sake of assonance" (Duhm).

- 481^a. Gen. xvi. 11 : וקראת שמו ישמעאל כי שמע יהוה אל עניך
 481^b. Gen. xvii. 20 : ולשמעאל שמעתיך
 482. Dt. vi. 3 : ושמעת ישראל ושמרת לעשות
 483. Prov. xix. 16 : שמר מצוה שמר נפשו
 Cf. xxi. 23.
 484. הוֹחֵלְתִּי : נִפְשִׁי לֹאדֹנִי מְשֻׁמְרִים לִבְקֹר שֹׁמְרִים לִבְקֹר
 Ps. cxxx. 6.¹⁶⁵
 LXX, ἡλπισεν ἡ ψυχὴ μου ἐπὶ τὸν κύριον ἀπὸ φυλακῆς πρώτης
 μέχρ' οὖν νυκτός (= מאשמרת הבקר עד הערב).
 485. Ps. cxix. 117 : סִעֲדֵנִי וּאֲשַׁעֲה וּאֲשַׁעֲה בַחֲקִיךָ תָּמִיד
 486. Ez. xxviii. 26 : בַּעֲשׂוֹתִי שְׁפָטִים בְּכָל הַשָּׂאֲמִים אוֹתָם
 487. שְׁפָטִים וּשְׁמִרִים
 Dt. xvi. 18 ; Jos. viii. 33 ; 1 Chr. xxiii. 4, xxvi. 29.
 488. Jud. ii. 16 : וַיִּקָּם יְהוָה שְׁפָטִים בְּיֹשְׁבֵי עֵינֵי מִיד שְׁכִינָה
 489. וַקִּבַּצְתִּי אֶת כָּל הַגּוֹיִם וְהוֹרַדְתִּים אֶל עִמְקֵי יְהוֹשָׁפָט וַיִּשְׁפָּטֵנִי
 Joel iv. 2 : עִמְםָ שֶׁם
 Cf. vs. 12.
 490. Jer. xiv. 6 : וּפְרָאִים עָמְדוּ עַל שְׁפִים שָׁאֲפוּ רוּחַ כְּתָנִים
 491. Mi. i. 11 :¹⁶⁶ עֲבְרִי לָכֶם יוֹשֶׁבֶת שִׁפּוֹר עֲרִיָּה בִשֶׁת
 Pass thou away, O inhabitress of Shaphir (Fairtown), stripped
 in shame.
 492. Is. liv. 8 :¹⁶⁷ בַּשָּׂעֶפֶף קָצַף הִסְתַּרְתִּי פָנִי רֹנֵעַ מִמֶּךָ
 493. Ezra viii. 29 : שְׁקָדוֹ וּשְׁמָרוֹ
 494. וְאָמַר מִקֵּץ שְׁקָד אֲנִי רָאָה . . . הִיטַבְתָּ לְרֹאוֹת כִּי שְׁקָד אֲנִי עַל
 Jer. i. 11, 12 :¹⁶⁸ דְּבָרִי לַעֲשׂוֹתוֹ

¹⁶⁵ See Haupt, *Hebraica*, II., 101 ff.

¹⁶⁶ שְׁפִיר, perhaps for שְׁמִיר, a city in Judah (Jos. xv. 48), in order to play on its appellative meaning (Orelli).

¹⁶⁷ Del., Dillm., Cheyne (cf. Pesh.) consider the *אפ. לעפ. שפץ* a by-form of שְׁפָט, which is used in a similar connection in Prov. xxvii. 4, preferred here for the sake of the paronomasia with קָצַף. Duhm regards שָׂפֶף as a copyist's error.

¹⁶⁸ For שְׁקָד 1^o, Graf reads, with Aq., Sym., and Vulg., שְׁקִיר, *virgam vigilantem*.

495. Is. xlix. 10 : לא יבם שָׂרֵב וְשָׂמֵשׁ
 496. Is. xiv. 30 : וְהִמָּתִי בִרְעֵב שָׂרֵשֶׁן וְשֹׁאֲרֵיתָן יִהְיֶה
 Cf. 2 Ki. xix. 30, 31.

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497. Is. xxix. 2 : ¹⁶⁹ וְהִיטָה תִּאֲנִיָּה וְאֲנִיָּה
 Cf. Lam. ii. 5.
 498. Ex. v. 18 : וְתִבֶּן לֹא יִנָּתֵן לָכֶם וְתִכֶּן לְבָנִים תִּתֶּנּוּ
 499. Gen. i. 2 : ¹⁷⁰ וְהָאָרֶץ הִיטָה תְּהוֹ וְבָהוּ
 Cf. Is. xxxiv. 11 ; Jer. iv. 23.
 500. אָפָה כָּל סוֹם בְּתִמְחֹהוֹן וּרְכָבוֹ בְּשִׁנְעוֹן . . . וְכָל סוֹם הַעֲמִים אָבָה
 Zech. xii. 4 ; cf. Dt. xxviii. 28 : בְּעִנְיוֹן
 501. כָּל תִּפְלָה וְכָל תִּחְנָה
 1 Ki. viii. 38, 45, 49, 54, ix. 3 (2 Chr. vi. 19, 29).
 502. Jer. vi. 1 : וּבְתִקְוָה תִּקְוֵנוּ שׁוֹפָר

CLASSIFICATION OF THE CASES OF PARONOMASIA QUOTED IN THE LIST.

1. With regard to the part of speech of the combined words : —

a. *Noun with noun.* — 1, 3, 4, 10, 12, 13, 14, 15, 16, 17, 19, 20, 22, 25, 27, 28, 29, 30, 35, 40, 42, 44, 45, 46, 48, 54, 57, 58, 62, 64, 66, 73, 78, 79, 80, 81, 89, 90, 91, 92, 95, 96, 101, 102, 104, 113, 115, 116, 118, 120, 122, 123, 124, 126, 127, 128, 129, 130, 131, 132, 134, 140, 141, 142, 143, 144, 145, 150, 151, 152, 153, 173, 174, 176, 177, 178, 179, 181, 184, 185, 194, 195, 196, 199, 201, 202, 203, 204, 205, 208, 209, 210, 214, 215, 216, 222, 223, 224, 225, 226, 228, 236, 238, 239, 240, 241, 243, 245, 247, 249, 251, 258, 263, 264, 270, 278, 281,

¹⁶⁹ LXX in Lam.: ταπεινουμένην καὶ τεταπεινωμένην, so also Is. iii. 26: ταπεινωθήσονται (= עָנָה?).

¹⁷⁰ The word בָּהוּ occurs in other Semitic cosmogonies. So in Philo Byblius' account of the Phœnician cosmogony, where Bāu figures as the spouse of āneuos κοιλία (C. Müller, *Fragm. Hist. Graec.*, III., 500 f.). Some Assyriologists believe that the word occurs also in the cuneiform inscriptions under the form of Ba'u, the mother of Êa, the lord of the deep ocean, properly a personification of the water (cf. Hommel, *Geschichte Assyriol. u. Babylon.*, p. 255). According to Professor Haupt (*Beitr. zur Assyriol.*, I., 181, 23), בָּהוּ is equivalent to Assyrian *bubātu* (standing for *buh-buh-matu*), "hunger," properly emptiness (*ASKT*, 89, 22 ; 109, 111), but also the contrary, "food," i.e. what fills out the emptiness (cf. *Descent of Ishtar*, IV. R., 31, 8).

282, 283, 284, 285, 286, 287, 288, 289, 290, 293, 294, 295, 298, 302, 303, 314, 315, 316, 320, 323, 325, 328, 330, 333, 342, 344, 348, 349, 350, 351, 355, 356, 357, 358, 360, 362, 366, 369, 371, 374, 378, 379, 384, 385, 393, 403, 408, 409, 412, 413, 414, 416, 417, 418, 422, 423, 425, 426, 431, 432, 434, 438, 439, 441, 442, 447, 453, 454, 456, 458, 462, 464, 465^a, 467, 468, 469, 470, 471, 472, 473, 476, 477, 478, 479, 486, 487, 488, 492, 495, 496, 497, 498, 499, 500, 501. — 212.

b. Noun with verb. — 21, 32, 33, 53, 56, 59, 61, 107, 121, 125, 137, 138, 139, 159, 160, 162, 167, 172, 189, 217, 227, 244, 248, 261, 265, 268, 270, 274, 275, 276, 279, 292, 299, 324, 325, 343, 352, 359, 366, 367, 368, 375, 380, 391, 392, 401, 404, 405, 411, 431, 440, 444, 448, 449, 451, 457, 466, 475, 490, 494. — 60.

c. Verb with verb. — 2, 24, 26, 34, 36, 41, 43, 46, 50, 51, 55, 74, 82, 88, 94, 98, 99, 100, 105, 106, 109, 111, 112, 119, 133, 148, 155, 157, 163, 168, 171, 182, 186, 187, 193, 196, 203, 207, 213, 242, 250, 254, 256, 259, 267, 269, 277, 280, 285, 291, 319, 327, 332, 339, 340, 365, 367, 370, 372, 379, 386, 394, 395, 396, 410, 420, 421, 429, 430, 433, 436, 437, 443, 450, 452, 455, 460, 463, 482, 485, 493. — 81.

2. With regard to the relation of thought between the combined parts: —

a. Synonymous. — 2, 3, 4, 10, 12, 13, 14, 15, 16, 17, 19, 20, 28, 40, 41, 42, 43, 46, 48, 50, 51, 55, 57, 62, 64, 73, 79, 80, 82, 88, 89, 90, 91, 94, 96, 99, 100, 102, 104, 105, 106, 109, 116, 118, 120, 126, 128, 131, 132, 133, 140, 141, 142, 144, 148, 150, 152, 168, 171, 182, 184, 185, 186, 194, 196, 198, 199, 200, 202, 205, 207, 208, 210, 216, 223, 225, 226, 228, 230, 236, 237, 242, 250, 251, 254, 256, 258, 259, 263, 264, 267, 269, 271, 277, 278, 280, 285, 287, 288, 289, 294, 295, 298, 314, 316, 319, 320, 325, 327, 329, 330, 333, 334, 339, 340, 342, 344, 348, 355, 356, 365, 369, 370, 371, 372, 374, 379, 386, 394, 396, 398, 409, 410, 412, 413, 417, 418, 420, 421, 423, 425, 426, 430, 431, 432, 433, 436, 437, 439, 441, 442, 447, 450, 453, 454, 455, 456, 462, 463, 464, 465^a, 467, 468, 471, 472, 473, 476, 479, 487, 493, 495, 496, 497, 499, 500, 501. — 176.

b. Antithetic. — 46, 101, 113, 115, 125, 164, 193, 209, 224, 229, 239, 240, 247, 286, 323, 328, 348, 360, 384, 393, 403, 445, 446, 452. — 24.

c. Proverbial expressions. — 4, 10, 12, 15, 16, 20, 28, 79, 80, 91, 105, 120, 128, 184, 228, 250, 258, 269, 277, 278, 289, 294, 302, 314, 316, 320, 323, 333, 334, 355, 356, 357, 371, 394, 398, 402, 412, 413, 414, 442, 468, 471, 473, 476. — 44.

3. With regard to the mutual position of the combined parts — *they are distributed in the parallel members of the sentence.* — 12, 14, 42, 43, 100, 101, 102, 115, 116, 125, 127, 140, 150, 182, 224, 225, 226, 239, 271, 327, 344, 365, 370, 372, 386, 418, 420, 421, 425, 430, 431, 441, 447, 452, 454, 455, 456, 464, 496, 500. — 40.

4. Plays upon words : —

a. Plays upon common nouns. — 11, 24, 25, 27, 29, 31, 32, 33, 36, 54, 56, 59, 63, 66, 87, 107, 112, 114, 117, 121, 123, 125, 126, 128, 129, 142, 143, 154, 160, 162, 163, 164, 169, 174, 178, 218, 219, 223, 224, 232, 233, 234, 240, 249, 252, 253, 261, 262, 266, 268, 272, 283, 291, 292, 299, 304, 305, 315, 324, 328, 349, 360, 368, 378, 379, 380, 383, 384, 385, 390, 392, 395, 403, 404, 405, 407, 408, 428, 429, 438, 441, 444, 445, 449, 450, 451, 452, 455, 457, 458, 483, 484, 494. — 93.

b. Plays upon proper names. — 7, 18, 23, 49, 65^b, 67, 68, 69^b, 72, 76, 77, 83, 84, 85, 86^b, 108, 149, 156^b, 165, 175, 183^{a, b}, 191^b, 197, 211, 212, 218, 220, 221, 231, 241, 246, 292, 297, 304, 306, 308, 309, 312, 313, 317, 321^{b-a}, 322, 338^{b-a}, 345, 348, 353, 354^e, 361, 373, 377, 382, 388, 399, 419^b, 464, 465^{a, b}, 481^b, 489, 491, 502. — 66.

c. Explanations of proper names. — 5, 6, 8, 9, 37, 38, 39, 47, 52, 60, 65^a, 69^a, 70, 75, 86^a, 103, 110, 147, 156^a, 158, 170, 191^a, 200, 206, 235, 255, 273, 300, 301, 307, 310, 318, 321^a, 326, 331, 335, 336, 338^a, 341, 346, 354^{a, b}, 363, 364, 381, 387, 389, 397, 400, 406, 480, 481^a. — 52.

The following table shows the number of passages in each book of the Old Testament in which paronomasia occur, and the average number to the page of Theile's edition :—

	Number of Pages.	Number of Cases of Paronomasia.	Proportion of Cases of Paronomasia to the Page.		Number of Pages.	Number of Cases of Paronomasia.	Proportion of Cases of Paronomasia to the Page.
Genesis . . .	72.50	68	0.93	Nahum . . .	2.33	6	2.56
Exodus . . .	61.33	15	0.24	Habakkuk . .	2.50	7	2.80
Leviticus . .	43.00	7	0.16	Zephaniah . .	3.00	8	2.67
Numbers . . .	59.50	10	0.17	Haggai . . .	2.00	2	1.00
Deuteronomy .	54.00	27	0.50	Zechariah . .	12.00	7	0.58
Joshua . . .	38.00	9	0.26	Malachi . . .	3.25	2	0.62
Judges . . .	37.00	18	0.50	Psalms . . .	80.00	95	1.19
1 Samuel . .	47.50	8	0.17	Proverbs . .	27.00	54	2.00
2 Samuel . .	40.50	14	0.35	Job	32.60	52	1.60
1 Kings . . .	47.00	12	0.25	Canticles . .	5.00	4	0.80
2 Kings . . .	44.50	15	0.33	Ruth	4.75	3	0.62
Isaiah . . .	64.00	130	2.03	Lamentations .	5.75	11	1.91
Jeremiah . .	80.00	67	0.83	Ecclesiastes .	11.00	9	0.82
Ezekiel . . .	70.50	64	0.90	Esther . . .	12.00	7	0.58
Hosea . . .	9.00	19	2.11	Daniel . . .	23.00	7	0.30
Joel	4.00	13	3.25	Ezra	15.00	3	0.20
Amos	8.00	11	1.38	Nehemiah . .	20.25	6	0.30
Obadiah . .	—	—	—	1 Chronicles .	42.50	13	0.31
Jonah . . .	3.50	1	0.29	2 Chronicles .	51.00	12	0.24
Micah . . .	5.50	15	2.73				
Historical Books					689.00	247	0.36
Prophetical Books					293.00	357	1.22
Poetical Books					161.00	225	1.40

The bearing of paronomasia on some questions of modern criticism is illustrated by the following table : —

	Number of Pages.	Number of Cases of Paronomasia.	Proportion of Cases of Paronomasia to the Page.
JE	95.00	84	0.88
P.	139.00	15	0.11
Isaiah, cc. i.-xxxv. (cc. xxxvi.-xxxix. being historical) . .	32.00	101	3.16
“ “ xl.-lxvi.	27.00	29	1.07
Zechariah, cc. i.-viii.	6.75	3	0.44
“ “ ix.-xiv.	5.25	4	0.76